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LOGIC IN THEOLOGY AND THEOLOGY VOID OF LOGIC.*

ONE man writes a book because he has something to say; another, because he flatters himself it will make him famous; another, because he is sanguine enough to hope it will pay; while some favoured few write (or collect what they have already written and partly published) because their booksellers assure them that their established reputation will find a sale for whatever shall next bear their name, especially with the aid of modern-antique type and a sternly classical-looking outside.

We seek in vain for any better explanation than the last-named of the appearance of the book before us. It wants definite aim and purpose; it has no unity or perceivable artistic design, such as may be found in most of Isaac Taylor's writings hitherto; it is a mere medley, the very title of which gives no idea of its contents. But we, who have read through its pages, have more serious fault still to charge against it than that of idle bookmaking for the market.

"Logic in Theology" is the title of the first essay; and its object is to shew that there ought to be no logic in theology. A startling theme to be taken up by a semi-liberal pen such as Mr. Taylor's has been reputed, whose object has commonly been to make a moderate orthodoxy appear philosophically reasonable! If logic is nothing more or less than sound reasoning reduced to technical rules, there ought to be a logic in all theology that dares to lift up its head at the present day. But it is not this kind of logic that Mr. Taylor deprecates. No doubt he considers his own theology to be most truly logical. In this essay, he defines the thing by its abuse, and then repudiates it. He reminds us how the old "masters of philosophy (before Bacon's time) believed and taught that the human mind possesses or may attain to a sovereign comprehension of all things, real and possible, so that it may work out for itself a scheme of the world material and immaterial, *derived from its own conceptions*; a scheme such that it shall furnish a true explication of all the phenomena of the actual world." He reminds his reader how

* Logic in Theology and other Essays. By Isaac Taylor. Bell and Daldy. 1859.

Bacon dispelled "this prodigious illusion" from the realms of physical science, by simply insisting upon the method of fact and experiment instead; and then says, quite truly and sadly, that in the regions of *non-material* philosophy the antiquated logic still holds its sway; that in metaphysics and theology men still trust to logical deduction as an instrument for the discovery of truth, instead of applying to these subjects also the Baconian method of induction upon the facts of their own observation and consciousness. The purpose of this first essay, then, is to repudiate the use of a false logic in theology, though not to illustrate the application of the true; to remove the chair of Aquinas, and let Bacon set his own there if he can; for Mr. Taylor leaves the latter work still undone.

This first essay (we are informed in the Preface), or at least a great part of it, "appeared as an introductory essay to *Edwards on Free Will*." We have never had the fortune to see the edition of Edwards in question; but this essay must have formed a curious kind of *introduction*. It virtually says, Allow me to introduce Mr. Jonathan Edwards to a wider circle of friends, as a clever man in his way, but one who has been mistaken for a philosopher and a theologian. Allow me to explain that he is neither the one nor the other; and all because he has tried to be both at once. He has (as he thinks) *logically* demonstrated the "determining motives" of the human will, and shewn that the notion of its freedom is intirely unfounded. There is no replying to his well-compacted reasonings; but they seem to the present editor quite erroneous notwithstanding. We commend him to our acquaintance, at the same time warning them that he is a dangerous man! Such is the tone of Mr. Taylor's "letters of commendation" for Jonathan Edwards. In his own words:

"Jonathan Edwards has held his ground as a master in morals and theology, almost unquestioned, from his own times to these. Should we think, then, to dislodge him from his position? We are far from wishing to attempt it. But what may be done is this—to accept, and to leave to its merits, the alleged demonstration of an abstruse dogma, and to set it off as a matter altogether indifferent to Christian belief, as it confessedly is so to the conduct of common life." (P. 5.) "This is certain, that questions of this order are only involved in greater perplexity when treated in any such manner as that which is attempted by Jonathan Edwards." (P. 36.) "In those works (Edwards's)—up and down, passages occur at sight of which one stands aghast;—the horror of a great darkness comes upon the soul, and it is not until long after reading them, and closing the book, that any degree of peace of mind is regained. This unfeignedly Christian man, from the peculiar structure of his mind, and from his training, had learned to abandon himself to the tyranny of a wordy, demonstrative method. Come what might—let all principles and all intuitions of piety and moral feeling be outraged, yet if the Logic be right—if each proposition hangs fast by the heels of the proposition which is its precursor,—if all be so, then a belief which

is infinitely worse than the worst blasphemies of atheists is, without a doubt, to be taken to ourselves as true!"—P. 76.

In this way Mr. Taylor introduced Edwards on Free Will to a new edition! "Call you that backing your friends?" We do not indeed dispute his estimate of the book; but we doubt the good taste and even the consistency of expressing it by way of a new edition; and we might shrink from some of the harsh terms which a brother Calvinist has used in describing Edwards's Calvinism as infinitely worse than atheistic and blasphemous! After all, we do not think this essay does much to clear the ground either for logic or for theology; nor does the author make even his own logical or theological position very intelligible. Edwards's belief, he says, is "worse than the worst blasphemies of atheists;" yet he also says, the dogma is "altogether indifferent to Christian belief and to the conduct of common life;" and we are again assured that "the treatise has achieved an important service for Christianity, inasmuch as it has stood like a bulwark in front of principles which, whether or not they may have been stated in the happiest manner, are of far deeper meaning than is any sectarian scheme of doctrine, and apart from which, or if they were disowned, the Christian community would not long make good its opposition to infidelity." (P. 9.) How long can a writer who talks thus make good his own opposition to infidelity?

The essayist does not hesitate to call himself a *Calvinist*, as well as *evangelical* and *orthodox*; but what sort of Calvinism can consist with such an estimate of Jonathan Edwards's metaphysics, we are at a loss to imagine. We thought Edwards had given to Calvinism its only claim to be regarded as a religious philosophy, by identifying its doctrine of Predestination with that of philosophical Necessity. And if it is to be dispossessed of this, its only *logical* stronghold, Calvinism must soon become a "fugitive and vagabond on the face of the earth," as we most devoutly and humanely trust will prove to be the case in due time.

The second essay in this volume excites indignation, only mitigated by contempt for the ignorance and idleness betrayed in its present re-appearance; for it too is a reprint of an old essay. Its subject is, "The State of Unitarianism in England;" and we are told that, "having first appeared in the *Eclectic Review*, October, 1830, it was reprinted in Manchester soon afterwards." We do not now remember whether this most virulent and insulting essay attracted the notice of Unitarians at the time; but any justification that could be attempted for its author when he wrote it must turn to his condemnation for reprinting it now. Its tone is that of most supercilious contempt for Unitarians, on the ground chiefly of their being believed to be a falling sect. Orthodox insolence proclaims this criterion as the decisive condemnation of their theology. The occasion of this *Eclectic* article was the then recent publication, in the pages of

the old *Monthly Repository*, of a series of lively articles, under the title of "The Watchman," which gave great grief to earnest yet quiet Unitarians, and proportionate satisfaction to men of Mr. Taylor's orthodoxy, by their exaggerated pictures of the faults and dangers and misfortunes of the Unitarian churches in England. In this essay, "The Watchman" is quoted with an enemy's undisguised delight. The substance of facts and allegations is thus supplied from our own testimonies (how then should we complain?); and one great part of our complaint and regret truly is, as it then was, that exaggerations so grotesque should have seemed to any one among ourselves the true expression of zeal on behalf of Unitarianism. This kind of croaking seems to re-appear among us periodically. It justifies itself on the plea of earnest plain-speaking; and seems to think itself acquitted thereby of all further and better claims on behalf of religious truth and action; as if it were not the easiest thing in the world (if delicacy of taste and gentleness of spirit do not forbid) to indite caustic satires upon the few, the struggling, the maligned and persecuted, including oneself apparently, but of course proudly excepting oneself by the office of keenly observant satirist. When a man has done this, he says, *Liberavi animam meam*, and looks scornfully upon his more patient, earnest, working and believing co-religionists. Well, "The Watchman" in the *Monthly Repository* did the "false accusing" in 1830, as other watchmen have done it for us since; and Mr. Taylor and the other orthodox bigots thanked him and took up the "indirect or inferential argument" in favour of their own views for their rapid spread, and against Unitarianism because it was not fashionable or popular.

We shall not review the contents of this loathsome treatise, especially as we are enabled to record the judgment of a disinterested critic in the *Saturday Review* in an article on this very book.

The reviewer having stated that the statistics are less interesting (and less up to the mark, he might have added) than when first published in 1830, says:

"After the warning given (in Mr. Martineau's *Studies of Christianity*) we regret that Mr. Taylor reprints the language in which, Mephistopheles like, he suggests thoughts of moral suicide to a supposed zealous but unsuccessful Unitarian minister:

"Does Heaven indeed demand so large a sacrifice to so little purpose—to no purpose? Racking and interminable questions! wretched condition of inextricable doubt! Rather than endure it, it were better to plunge into the oblivious flood of universal scepticism. Pursue but a few steps further the path of disbelief; reject altogether this cumbrous, supernatural scheme, and then, although perplexities enough may still hang in the way, they are no longer the peculiar burden of *individuals*. They darken, indeed, the path of humanity, but they do not rest as a reproach, and a snare, and a curse, upon a single head; they are no

longer the scandal of him who, with luckless presumption, has assumed office among men as the interpreter of God.'

"If we understand the whole passage rightly, Mr. Taylor goes near to making success the measure of faith and selfish scepticism the alternative. Not that he would so advise an orthodox believer; but in his want of sympathy he forgets that his supposed Unitarian believes that he is fighting for the truth of God.

"Mere generalities on the side of truth will not subdue those who are prepared with objections in detail; and he little knows the temper of modern religious doubt who repeatedly puts forward the alternative between orthodoxy and atheism, conformity and sensuous or frivolous life. The highest truth, in which all other truths find their fulfilment, may be slow to form itself in the mind; but its absence is not the same as its denial, and its denial does not practically, though it may logically, involve the denial of all its particular consequences. On the other hand, the admission of some of the latter is both logically and practically a beginning of the reception of the former. The method of tolerance, then, is to look for such admissions, mark them well, generalize them when possible, but meanwhile hail them friends. How much better than to be ever trying in vain to push opponents over the steep of atheism, mistaking their true position, and charging dangerously to the brink!"

Well may the Saturday Reviewer suggest that the statistics of 1830 are hardly up to the mark in '59. The essayist himself seems alive to this objection, and concludes his Essay in these words:

"In this essay we have spoken of the state of Unitarianism in England—such as it was thirty years ago. In another essay we propose to inquire what changes itself has undergone in this lapse of time, and what has now become its relative position, as compared with other religious communities, and with the national progress."—P. 129.

In another essay! Where is this other essay? When is it to appear? We look through the remaining contents of the volume, but find no sequel to the essay on Unitarianism in 1830. We read through all the other essays, *Nilus*, *Paula*, *Theodosius*, *Julian*, and *Without Controversy*, hoping at every step to find the promised supplement, and confidently and without controversy looking for it as the subject of the last. But no; not a word more in promised fulfilment of the imperfect picture of 1830; not a retraction of its insolent, spiritually proud intolerance; not an addition to carry up the history of Unitarianism through the last twenty-nine years. Is not this literary idleness and wicked book-making for profit? If it is not, we know not how to imagine a case of the sort.

We must still trust to see the promised continuation in some future volume of Essays on Logic and things in general. Shall we suggest meanwhile a few items which that supplementary essay ought to contain?

It might supply the omitted reflections due to the date of 1830, on the then recent passing of the Test and Corporation

Repeal Acts for the benefit of the whole Dissenting body, which took place mainly through the agency of the Unitarians in and out of Parliament; and of the Catholic Relief Bill, also by the agency of Unitarians, in opposition to the leaders of the Independent denomination, with which at that time Mr. Taylor was, we believe, connected, though he has since followed the "more excellent way" of the Established Church. It should then trace the course of public legislation for freedom of religion down to the history of the Dissenters' Chapels Bill, which has quieted the titles of orthodox and heterodox chapels alike; which the Unitarians gained through sad conflict with their Independent co-heretics, and by which they have been protected since from the further spoliation of which the Hewley Case was the beginning and was not meant to be the end. The supplementary essay will do well to collect statistics of the results of that Chapels Bill in the Unitarian body; to shew how many trusts it has made secure, how many chapels have been rebuilt under its sanction, and what generosity and earnestness have shewn themselves, in conjunction with what good taste, in the act of rebuilding, we do not know how many (but we trust Mr. Taylor will ascertain) of the old Presbyterian chapels which had been marked "dangerous" and seemed doomed to decay under the Hewley decision. The Liverpool or Rawdon Fund will receive Mr. Taylor's admiring sanction, as some consolation for orthodox rapine. The supplemental essay, after thus recording the frustration of the foul designs of orthodoxy against scriptural truth, may go on to state, from the best authorities the writer can obtain, the statistics of Unitarian congregations in this year 1859, and the social and general influence of the Unitarian body. We only suggest that, if he appeals to the more recent satirists and croakers of the Unitarian press, he should quote them expressly as satirists and as croakers, and not allow himself to be misled, as before, by taking them for historians. And he may then perhaps appropriately notice the symptoms which have arisen since his first essay, of the prevalence of Unitarian modes of thought among other denominations. Let him faithfully record the decline of the doctrine of Eternal Torments among the Congregational body, as confessed and lamented by Dr. Hamilton and feebly combated by him; and the attenuation of the substitution doctrine of Atonement among the same body, which doctrine Mr. Enoch Mellor, of Halifax, and the Yorkshire Independents are just now endeavouring to arrest by the re-utterance of an almost forgotten Calvinism. Let him look from his late Church to his present Church, and count the Maurices, Jowetts, Macnaughts, Rowland Williamsses, &c., who sign Church Articles and then deny them or explain them away; and let him adopt our wish on their behalf that, with or without their Unitarian opinions, we could give them true Unitarian morals as to the rights and duties of man

in reference to opinions. We hope these items will all be included in the "proposed" essay which is to continue the history of Unitarianism.

We must make shorter work with the other essays, though they are the new and original parts of this book. We take them as, in fact, the vehicle for the republication of the first two, of which the writer must have been strongly enamoured indeed to reprint them after this lapse of time.

The new ones, with the exception of the last, have a certain unity among themselves, dissonant as it is from those that precede and follow. They are studies in ecclesiastical history, or profess at least to be so; with applications more or less express to the present day,—reminding us, indeed, of the efforts of the Pre-raphaelite artist and the Renaissance architect to regenerate the present by servile imitation of the long past.

"NILUS: the Christian Courtier in the Desert," was a Constantinopolitan noble, who, on becoming Christian, was, like many others, fascinated with the idea of living near Mount Sinai:—"Life in the desert—LIFE properly so called" (says our essayist); "the day spent in the shadow of a great rock; by night a sufficient shelter from the dews of heaven found in a cleft or cavern of the same, or in the cool recesses of an abandoned sepulchre." He left his wife and daughter,—“the wronged wife and mother,” says our essayist,—and took his son with him. Yet our author seems, somehow, to hold forth this asceticism of the fifth century as worthy of modern sympathy and imitation. Historically we can give it our sympathy; we see that "there has been a genuine Christian life in each successive age;" yet we can hardly accord our approval; and not even with the aid of the essayist's pompous and ornamented style can we feel that he has contributed to the maintenance of our modern life from "the midst of Christian life such as it was in the fifth century."

The following from *Nilus* (whose son is believed to have been destroyed by Bedouins) may be taken as a fair sample of his style and substance:

"The instances are not of infrequent occurrence in the ascetic biographies, of those who, in meeting a violent death, suddenly, and at an early age, drew comfort and courage too from this source, namely, that *thus* dying, and *then* dying, the athletic experiment was with them broken off at an auspicious moment. 'Death,' says a young martyr, 'finds me with my vows unbroken, and my virtue safe, and my title to a heavenly inheritance not forfeited. That eternal reward for the sake of which, and to earn which, I have endured years of hardship, and have inflicted upon myself so much suffering, shall all be mine! yes, *it is* mine; and now I go to claim it.' A feeling like this is indicated in an instance which here occurs, and elsewhere we find it more fully expressed. Let us say that our modern and our Protestant theology is offended by this language; but let us admit, also, that a life of self-denial and an early

death, welcomed on the ground of a full faith in things 'unseen and eternal,' even though it may involve some doctrinal misapprehensions, should be tenderly rebuked by those whose own dispositions, and whose style of discourse, and whose modes of life give a very ambiguous evidence as to the firmness or the sincerity of their belief of a heaven to come.

"The distracted father, informed, to this extent—but not fully instructed as to the fate of his Theodulus, who was in the hands, and at the mercy of savage men, if not already—which, indeed, was the better supposition—slaughtered, gave utterance to the tortures of his heart in loud wailings. He allowed himself to imagine all kinds of horrors that might have attended the last hours of the youth; or in thinking of him—a tenderly trained boy as he was, as now vainly striving to obey the unreasonable commands of a ruthless master;—he is buffeted, he is torn with the lash, he is cut and maimed; at this very moment how might he be uttering fruitless cries, and pleading for mercy with those who knew of none!

"In the midst of these lamentations—tearless, for he could not weep—NILUS was at once silenced, and was put to shame, by the more masculine, and, as he thought, the more Christian-like behaviour and language of a woman! The incident, even although we should strip the narrative of its theatrical and rhetorical decorations, is quite characteristic of the times with which just now we are conversant; and in truth, even in its tone of exaggeration, it brings before us a very significant point of difference between the Christian feeling of the fifth century and that of the nineteenth. With us, of this time, the vivid belief of 'an inheritance incorruptible, undefiled, and unfading—reserved in heaven,' has become commingled in all possible modes of indefinite speculation, and of iterated formalism, and of unmeaning sentimentality, with that utter non-belief in any such futurity which we find around us. Who shall say, even as to his own habitual states of mind, when he looks beyond the last hours of his earthly course—who shall say how far the atheistic indifference of those with whom, through life, he has been conversing daily, has availed to thicken that cloud which the eye of faith would penetrate?

"It was not so—it was far otherwise with our Christian predecessors of the early ages. With them—or with those of them who were sincere, simple-hearted, and devout—with such persons, the hope of the Gospel—the hope of a blissful resurrection of the body—the well-defined immortality that had so lately been brought to light by Christ (or had been brought to the light) held its entireness—its clear and palpable integrity, free from all abatements, from all admixtures with contrary doctrines or beliefs. That which the believers of those early times saw ranged in opposition to the Christian idea and hope of the life eternal—that which the believing men, and women, and children of those ages looked at as confronting them—the host that mantled the mount Ebal of that age—was the foul and the foolish paganism of the bygone ages of ignorance. It was therefore, as aided by a contrast so forcible as this, and so unambiguous, that the Christian confessors of the martyr times met so well a fiery death; and it was the same divine faith, perpetuated and sent forward through a century or two, that served to give vitality to the ascetic community, or to those of this class whom we may think of as worthy of our sympathies. But we return to the narrative before

us:—another aspect of the same subject will present itself in the course of the following Essay.

“The widowed mother of the youth whom we have just referred to, and who had met his death joyfully, though inflicted with tortures, was near at hand where these surviving hermits were assembled. When she heard—and heard in all its details—of the martyr-death of her young son, she uttered no lamentation, but, retiring awhile, she put on her jewels and her gayest attire, and, returning, stood forth as if joyous, prepared to take her part in some festal ceremony. Lifting her hands to the heavens, she addressed her Saviour God in language of thanksgiving—language which, if it were more brief than it is, and also less rhetorical, would inspire a greater confidence than it does in its authenticity. But whether it be strictly authentic, or too much enlarged and decorated, it may be taken as characteristic of the style and feelings of the times. This Christian mother had dedicated the youth—her only son, to the Lord; and now she received with exultation the evidence that the trust had been accepted, and that the obligation was fully satisfied. The youth—all entire as he was in his vows—his continence—his athletic virtues, had fought the good fight of faith; he had met the enemy, and he had conquered; and now she, his mother, might think herself a sharer in his triumphs. With his pure and faultless soul he has gone up to the fruition of joy. ‘His death is also my reward—his wounds are my crown. My son, if thy body had found room for more stripes than were inflicted upon thee, so much the more would have been thy recompenses; grant me then, give me back a portion of thy reward, in payment for the pains I endured at thy birth!’ She claims to share his glories and his rewards: she had suffered on her part, he on his; he had endured extreme, but brief tortures; she, in thus vanquishing the maternal instincts, and in thus compelling herself to hear unmoved, as a mother, the recital of his death, had endured a worse pain; and hers must be a lasting anguish. ‘I am inwardly rent, I am torn, I am tormented, and must endure these pains so long as I live. Not such a mother am I as are the multitude of women, who, in losing their offspring, are wont to make the air ring with their lamentations; they—weeping at the death of a child as if they were the mothers of the bodies only—the limbs, the flesh, the blood! all *their* thoughts are centered upon earth, and its cares, its pains, its hopes; no wonder, therefore, that in this their ignorance of a better life, they thus bewail their loss—for it is the loss of all. It is not so with me; am I not the mother of the soul? I do not rend my garments; I do not tear my naked bosom and my face with my nails; I do not pull out my hair by handfuls! Thou livest, my son—livest with God, to die no more; and with thee shall I also live, soon as this frail body falls to earth. Happiest of mothers am I, who have borne so noble an agonist, and have thus returned him—whole and triumphant—to God!’

“We thus briefly render the purport of this Spartan mother’s long apostrophe to her martyred son;—to give it more at length would not be serviceable.”—Pp. 156—161.

Truly we think it would not! What with the unauthentic and rhetorical details of the old ecclesiastical historians, and the rhetorical ornamentation of the essayist, the little moral that we

can find in these biographies is overlaid too thick for modern taste, perhaps for modern patience.

The fourth essay is "PAULA: High Quality and Asceticism in the Fourth Century," the purpose in which, as in the last, is this:

"— that while we note errors *incidentally* as we go, we aim to bring out to view whatever is true, and true alike in every age, and which is, or may be fruitful of instruction, to those who will think so in all times." P. 179.

Paula (according to Jerome, "the learned and facund Jerome") is an aristocratic Roman matron, whose husband dies early, leaving her with a son and four daughters. She becomes a "holy widow" and severe ascetic, and takes the vow of austerity and longs to live in Palestine.

"Her enthusiasm had become inflamed; and her longing desire to set foot upon the sacred soil, and to kneel at altars, and to kiss footprints, had risen to a pitch of irresistible impatience. The passion for pilgrimage had become so strong that no obligations, no natural ties, no maternal instincts, could restrain it: it had possessed itself of her soul. Some of the holy bishops with whom she had conversed, and who had been her guests, were now returning to their sees in the East. The zealous polemic, Epiphanius of Cyprus, was about to do so. PAULA took her passage in the vessel in which these bishops were about to embark. Her near relatives, and her surviving children, attended her to the water's edge: her son, still quite young, and conscious of his need of a mother's care at Rome, clung to her, and, with floods of tears and loud entreaties, besought her not to desert him; or at least to delay a little while the rending of this tie. But the Roman lady—the descendant of heroic patricians, is of firmer mould of mind than to be thus turned from her purpose; a young mother's eyes are moistened by no tears while she looks heavenward, and, stifling nature, obeys, as she thinks, the call of heaven—*illa siccos tendebat ad cœlum oculos, pietatem in filios pietate in Deum superans*. But why should she not read the will of heaven where it is written in THE BOOK—written plainly enough? Yet just now we keep another purpose in view, and are not intending to find fault, but to find Christian energies. Auspicious winds filled the sails, and the heights of Cyprus soon came into view. PAULA and her daughter, Eustochium—and she, with her new vows upon her, and both of them dead to the world, as they thought (in intention they were so) and cut off from its gentle affections, set foot on the island where churches and monasteries had everywhere supplanted temples."—Pp. 181, 182.

We confess we cannot see the instruction for all times in this desertion of natural duties; on the contrary, our time has to realize their time very studiously, in order even to apologize for it. But the author whimsically compares Jerome and Paula with Bunyan and the farmer's wife, and with Whitfield and Lady Huntingdon, and moralizes upon the relation of clergymen to their female auditors; the moral seeming to be, that women are apt to be devout and clergymen effeminate!

“THEODOSIUS: Pagan Usages and the Christian Magistrate,” pretends to draw instruction from the example of the Christian emperors for the direction or warning of the English governors of India. The contrasts and the analogies suggested are alike unsatisfactory to us.

Is this a true description of the spiritual *unity* of that motley conglomeration of conquered nations which was included in the Roman world?

“After some small exceptive instances, belonging to the outskirts of the empire, have been allowed for, then it may be said that the master of the Roman world, for the time being, or its masters—east and west, ruled *their own*: the *οικουμένη* was their patrimony: its centre was the head and the heart of a living body which, throughout long periods, had throbbed with one pulse, and had moved with one intention. The wide interpretation given to the right and privilege of Roman citizenship had related all to all, and all to the one source of power. The nations, diverse as they were, had now, through ages, looked up from the east and from the west, from the north and from the south, to the one resplendent orb of imperial wisdom, and had all kept the ear attent to the one voice—whether a thunder or a whisper—of the imperial will. The nations ‘under the whole heavens’ acknowledged the rightfulness as well as the power of the imperial rule, and they gloried in its glories, as well as bowed their necks to its forces.

“How can a political condition of nations, such as this, be brought into comparison with a condition so utterly unlike it as is that of the nations and races which have been brought to pay tribute to the Committee assembling in Leadenhall Street? The difference here is such as to imply and to embrace all other imaginable dissimilarities, and it is so great as that it might be held to excuse our declining to institute any comparison at all between the two cases. Can it be rightful, or would it be politic, or shall it be safe, to enact in India, as from London, that which was enacted for the Roman world, from Constantinople? The pagan populace in remote countries, and its priests, might think themselves aggrieved by certain edicts, or harshly used by some over-zealous Christian Prefect; but the Roman people at large—the hundred nations of the *οικουμένη*, did not feel itself aggrieved; it was their own Cæsar who had spoken. Everything has an opposite aspect in the modern instance. Nations trodden to the earth by a race that is gifted with more nerve and mind, and that has ampler means than their own, are writhing beneath the selfish foot of a detested invader, whose misunderstood beneficences are, in their view, ten times over-paid for by the rigours of his fiscal exactions. Warrantably so, or not, this is, and this must, for long years to come, be the aspect under which British supremacy is regarded by the nations of India. Again the grounds of comparison fail us, if we consider what had been the training of the Roman mind up to the time of the Christianizing of the empire, and what has been that of the people of India, and what their preparation for accepting the religion of their European masters.

“The nations, east and west, that were embraced in the circle of the empire, at the time now in view, had all become partakers in the same civilization; they had all drank at the same fountains of knowledge;

there was one mind-world: there was, and there had long been, a communion of thought, and a brotherhood in science, and in philosophy, and in poetry and art, the Greek language being the medium of this intellectual commerce. Even the people of the Syrian stock had taken up and had assimilated the mental and moral aliment that was supplied to them by the poets, the orators, and the sages of Greece. So it was, therefore, that when the Christian argument, such as we find it set forth in the pages of its assailants, and of its apologists, of the third, fourth, and fifth centuries, was brought forward, it was carried on in the hearing of all men of the educated classes, from border to border of the Roman world. All men, or all who chose to give an ear to a controversy of this kind, had become more or less well informed of the grounds and the merits of the cause which was then at issue between the Church and the Polytheistic religions.

"Consequently, at the moment when the Imperial edict startled the Roman world, a brief season of surprise was all the shock that men's minds were subjected to in learning that Christianity had at length got the start of its rivals. At a later time, and when measures of a more decisive kind were carried out in its favour, and in discouragement of the waning superstitions, nothing that could be unintelligible to either party took place; nothing was done for which a preparation had not been made in the thought and the feeling of all concerned. Edicts, touching the temples and the usages of heathenism, were only the ostensible acts and the steps in a transition which all men felt had been taking its slow and inevitable course around them, for a long while."—Pp. 200—203.

If this was true in Constantine's time, how is it that the reverse was true in Julian's, to the "whispers of whose imperial will" (*Julian: Prohibitive Education*) the *οικουμένη* was far from being "attent:"

"A foremost place in the Greek literature and philosophy of his times would probably have been assigned to Flavius Claudius Julianus, if it had not been his misfortune to become master of the Roman world. As one of the ablest, and the best, and the purest in intention, and the most humane, of the Roman emperors, he would, with equal probability, have been accounted, if nature and industry had not previously made him an accomplished man of letters, and a devoted intellectualist. And yet even so, a sort of 'double first' distinction might have been awarded him by posterity if, in combining the two orders of merit—that of a philosopher and that of a ruler, he had not committed that one blunder which the vindictive church writers of his time have miscalled his 'apostasy.' As a philosopher only, according to the modes of thinking that were prevalent at Athens while he enjoyed the companionship of Gregory Nazianzen, Basil, and other bright-witted and 'fast' young men of that babbling place, he would never have troubled himself with the bootless endeavour to restore the superannuated paganism of Greece: or, as statesman only, and with the Roman world at his feet, and himself, at an early time in his course, possessed of a well-earned military reputation, JULIAN would better have understood his situation, and would wisely have left the fierce religionists around him to settle their differences as they could, and to prevail as they might severally against the waning superstitions of the populace. But it was not so; for the phi-

losopher, prompted and moved from his equanimity by the resentments, and by the virtuous disgusts of the man, misadvised the emperor, and thus it was that, in a sullen heat, he threw off his Christian profession, and proclaimed anew the classic fables, as if he thought that the imperial lungs might breathe truth and life into the dead mythologies!"—Pp. 233, 234.

Theodosius and *Julian* are both designed as hints for the government of India; the former bearing upon the question of *establishing* Christianity there, the latter being meant as a condemnation of the secular schools of India. We cannot pursue these essays in detail, but must say it seems a very roundabout way of approaching the Indian question, through *Theodosius* and *Julian*, and all the laboured figures and tropes of the *οἰκουμένη* gathered by our essayist. We understand him to justify the Christian emperors in their establishment of Christianity by the civil power, and to charge *Julian* with a mere mistake in endeavouring to restore heathenism; but to forbid all similar attempts in British India. Strange doctrines Mr. Taylor would have thought these simply prudential considerations, as bearing upon a religious argument, in his days of Protestant Dissent and voluntary principle. We find him drawing exaggerated contrasts, and forgetting all points of resemblance, between Roman and Hindoo paganism; making out the latter to be even more gross than it is, and belying human nature itself by representing the impurity, cruelty and absurdity of the system as the source of its strength, till we expect his conclusion must be to leave India in hopeless degradation. But no. Another page or two shew us very strong reasons for believing that Romanism would be the likeliest form of Christianity to attract the Hindoo (and Mr. Taylor here seems to forget the historical parallel in which that Romanism was itself constructed out of the older Roman paganism). But of course a good Protestant cannot rest in this prospect. "The English Church cannot take it patiently and stand aside." And the conclusion of the whole question is expressed in the following words, in which it seems to us that "nothing is concluded," except that the undefined work will create the men who are to do it. Very philosophical, and very instructive guidance for the rulers of India!

"The work that has henceforward to be done by honest and Christian-hearted men in India, and in China, is of a new order, and it is incomparably more arduous than hitherto (or at all in modern times) Christian ministers have been called to engage in. It is a work for which no sufficient preparation has been made, either within the enclosures of the English Episcopal Church, or among the communions around it. But it has this one auspicious prognostic:—the work is such that it will create the men who are to do it, and the work, once engaged in, will train them for their duty.

"But if it were asked, what is there in the present position, or in the

aspect of affairs in India, or in China, which differs much from the now well-understood conditions of the missionary enterprise, all the world over? the reply might be of this sort:—The Christianity of England will henceforward have to maintain itself, and to make progress, as it stands related first, to the ancient paganism—secondly, to the Christianized paganism of Rome—thirdly, to European atheism; and then—as related to these three, in their present peculiar condition of coalescence and of tacit compromise, the issue being a combination of elements that is too intimate and too *natural*, to be broken up otherwise than by the power and mercy of Heaven, specially put forth. But when we say this, the practical inference is the same as it would be if, as in relation to purely secular interests, everything depended upon our skill, industry, sagacity, and forecasting of the probable course of events. The course of events throughout the Eastern world will not fail to be such as shall call up a new class of men—in Europe (may we say it), in Britain—to meet it; and thus, the reaction of the East upon the West will be more remarkable than is the action of the West upon the East.”—Pp. 231, 232.

“JULIAN: Prohibitive Education,” is an attempted parallel between the Emperor Julian’s spiteful prohibition of the use of the heathen classics by the Christian teachers of his day, and the omission of directly Christian instruction in Hindoo schools! We confess we neither see the parallel nor understand the writer’s practical conclusion, unless the latter be in favour of such State enforcement of Christian instruction as we have been taught in *Theodosius* to deprecate.

The seventh and last essay is entitled, “Without Controversy,” and seems designed to enumerate and recommend such leading principles of orthodox Christianity as our author thinks incontrovertible. To us, many of these are, of course, anything but incontrovertible, and not the less doubtful because very cautiously and vaguely stated and purposely involved in a haze of mystery. He begins with some of the primary religious faculties or tendencies of the human mind, and presently makes the inspiration of the Scriptures (in a quite undefined sense), the orthodox faith respecting the person of Christ, and the meaning of his death (but he does not say clearly what these doctrines are), to be as far beyond controversy as the first-named religious tendencies or instincts of the human mind. He makes it plain enough in this essay that something which he calls orthodoxy is to be esteemed henceforth above controversy by being kept out of the way of logical definition or question. He contributes nothing to the clearing up of the interesting and important inspiration question which he himself propounds, or of those questions of Christian doctrine on which thoughtful students of the New Testament do and must differ. This essay is the feeblest and most unworthy parody on Paul’s words to Timothy (1 Tim. iii. 16), which we can interpret without the intrusion into them of half the doubtful things implied in the essay: “Without controversy, great

is the mystery of godliness" (yes, of godliness, of religion,—not of the *Godhead*, as some sage orthodox people imagine; nor of *orthodox doctrine*, as our essayist would make out); the mystery of religion is great; "the mystery hidden for ages," that the Gentiles should be equal partakers of the divine grace; "He who was manifest in the flesh" (and this was really *God in Christ*, whether it be $\text{O}\Sigma$ or $\text{O}\Theta$), "was justified in the Spirit, seen of angels (the messengers who proclaimed him on earth, if not by admiring angels in heaven also), was preached unto the Gentiles, believed on in the world, received up into glory."

Perhaps we have bestowed more time upon this volume than is due to the exposition of its contents, or even to the reprobation of its unworthy spirit, or its book-making, money-getting looks.

Yet we must not conclude without again more expressly warning our Unitarian "watchmen" of the use which is and will be invariably made of their hoarse and sleepy calls: "What of the night?" We have now before us a reprint from one of the most exaggerated of the *Inquirer's* articles of nearly a year ago, in which the general decline of Unitarian congregations was erroneously stated as matter of fact, and "defection" was strangely excused, if not recommended, under the authority of the editorial *WE*. This extract, together with the *Standard's* noted paragraph about the London Unitarian chapels, has been reprinted in note-paper form for wider and more convenient distribution. One of our ministers lately received a copy, accompanied with manuscript orthodox vituperations much in the style of Mr. Taylor's essay of thirty years ago. In this way some of our scribes fight for the orthodox cause with its least reputable weapons. And at the same moment perhaps the very same pens are assuring us that the Unitarian controversy is over, and there is something better worth doing in theology! Truly, something better worth doing than they have done; something to make our faith respected if not loved.

TRUTH, ONCE POPULARIZED, SAFE.

It is only by making truths popular that their existence can be secured. Books may be destroyed, a new Omer may arise in a new Emperor, and *all things may fall*; but prejudices conquered cannot be *re-established*. And if errors gain *power* from habit, and from the length of time they exist, truths will not easily be forgotten, especially when they are connected with absolute utility.—Sir HUMPHRY DAVY.

GLORIA PATRI.*

IN the present state of theological parties it is one of the most important duties of a Unitarian minister to be prepared to give an answer to those who publicly assail the opinions of himself and his hearers. So much ignorance and prejudice exist, manifesting themselves frequently in the most injurious misrepresentations, that the pure doctrines of Christianity could not stand their ground, unless they were ably, temperately and strenuously defended. Whilst the members of orthodox churches are naturally led on by their ministers, the Unitarian, who is distressed and harassed by the accusations of his neighbours, and sometimes even driven to doubt and despair by the vehemence with which he is attacked, must regard his pastor as not only best qualified to put on defensive armour, but as entrusted with the duty of vindicating unpopular truth. Dr. Sadler has recently found himself in this position. The incumbent of Hampstead, the Rev. E. H. Bickersteth, a clergyman esteemed for his piety and his zealous discharge of parochial duties, issued a volume, in which he not only denies the truth and scriptural foundation of the Unitarian doctrines, but states his arguments in such a way as to excite bitter feelings of animosity towards their professors. "Every generous feeling within you," says he to his parishioners, "brands it as the basest ingratitude to allege proofs of Christ's humanity in disproof of his Deity, to trample on his lowliness that you may pluck the diadem from his brow. Can we forgive ourselves, if we deliberately select the instances of our Lord's lowest humiliation, and cast them in his teeth?" To this violent declamation Dr. Sadler meekly replies :

"If we had any wish to abate the Redeemer's glory, nay, if it were not our earnest desire to glorify him by realizing his true exaltation, the severe and reproachful remarks Mr. Bickersteth applies, for the most part, to former thoughts of his own, would be indeed deserved by us. But I know not how we can so well honour the blessed one of God as by humbly and devoutly seeking him as our teacher in all spiritual things. Our object, therefore, in searching the New Testament is to ascertain what is the teaching of Christ. And what we feel that he has taught us we cannot blush to receive, and we dare not shrink from confessing before men."—P. 79.

The critical and controversial part of Dr. Sadler's volume is preceded by a letter to his antagonist, relating to the great preliminary questions upon the essentials of Christian faith and character. This letter is eminently deserving of the attentive

* Gloria Patri : the Scripture Doctrine of the Father, the Son, and the Holy Spirit. A Treatise, to which is prefixed a Letter on Orthodox Opinions and Saving Faith. The whole being a Reply to the Rev. E. H. Bickersteth's recent Treatise, entitled "The Rock of Ages." By Thomas Sadler, Ph.D., Minister of Rosslyn Hill Chapel, Hampstead. 12mo. London. 1859.

perusal of every one who would adorn his profession by his life, and prove to his own conscience and to the world that Christianity is something better than a round of ceremonies, a string of mystical abstractions, or an exercise of theological tactics. As a specimen of its gentle tone and its spirit of benevolent and devout affection, we quote the following extract :

“ You say, Rev. Sir, that you ‘ long over ’ us ; would that it had been for a unity of the spirit in the bond of peace ! Let me say, too, that I have yearned towards you and my Christian brethren of this place ; not that I would lay great stress on uniformity in our views, but I would that we could all go on in our earthly pilgrimage with harmony and mutual sympathy and help. It seems hard sometimes to live amidst so many Christian brothers and yet be treated with coldness and suspicion, and refused the name which is most dear to us, instead of being welcomed into a genial and kindly fellowship. But God forbid that I or any of my friends should magnify into a cross the social deprivations under which we labour for conscience’ sake. Were our sacrifices increased a hundred fold, we ought to make them freely, and regard them as sweet for his sake who died for us. But, indeed, for any disadvantages we may experience, we are abundantly recompensed by the ready access a Catholic spirit affords us to an inward communion, by means of books, with the wisest and holiest men of all creeds and ages. We may be with Augustine in his confessions, and Thomas à Kempis in his meditations ; we may form a deep inward friendship with such men as Pascal, Hooker, Leighton, and Baxter. And here I gladly take the opportunity of acknowledging how much I owe to a great crowd of witnesses which your church has produced—how much I find to aid and enlighten in the prayers of a Jeremy Taylor, in the sermons and life of an Arnold, in the poems of a George Herbert, and the sweet hymns of the Christian Year, and in many other productions both of the past and the present.

“ While reading your Treatise, I could not help feeling very deeply what an infinite advantage those who cherish a Catholic spirit have over you. I could not help rejoicing with fervent gratitude to God, that while you exclude those of our faith from the number of the saved, we have nothing to hinder us from a sincere recognition of you as in the fellowship of Christ. I could not help feeling what a grievous injury I should have done to myself, if I had said with regard to such wise, holy, and devout men, as those to whom I have referred,—‘ They hold not this or that opinion, and therefore I look for no light and strength from them.’ And, in like manner, who could measure what we should lose, if any exclusiveness should prevent our becoming acquainted with Fenelon, through his *Spiritual Letters*, or singing the hymns of Charles Wesley, or tracing with Neander the history of the Church ? I cannot express too strongly my sense of the benefits those are deprived of, whose views and organizations prevent them from drinking largely at such rich spiritual fountains, and who so fence themselves about with their peculiarities, as not to be able to recognize and appreciate the highest and noblest souls of all parties and names !

“ But there is one thought, in connection with which it is difficult to find comfort, I mean the extent to which doctrinal differences interfere

with a union of heart and hand to bring Christianity home to the suffering, the ignorant, the outcast and the fallen. There is a conversion very different from that, which causes us to leave one visible church and join another—the conversion of the irreligious, the sinner, the prodigal, to holiness and God—the conversion of those who rely on their own strength and knowledge to him who is the wisdom of God, and the power of God—the conversion of the worldly and the selfish to the fellowship of the Cross. There is a very large class in society whose religious need is urgent and imperative; who require not to have more enlightened views of the Deity substituted for less enlightened, but to feel that there is a God at all—not to have errors about the nature of Christ dissipated, but to be made earnestly acquainted with the Saviour's name, and to have conscience and their whole better nature awakened.”—Pp. 26—28.

All who have the happiness to know Dr. Sadler either personally or by his writings, will recognize in the remainder of the volume his uniform tenderness and delicacy of feeling; but besides this they will become acquainted, perhaps for the first time, with his learning and skill as a commentator on the Scriptures. He answers in succession Mr. Bickersteth's arguments, which are, without an exception, the same which are usually adduced in proof of the Trinitarian faith. The argument from the text, so highly prized by Unitarians, “God is love,” may indeed be new; certainly it is not common in modern times. It is that, if God from all eternity was benevolent, He must have had from all eternity an object on which He might exert his benevolence. The Athanasian Creed took its origin among the platonizing Christians of the fifth and following centuries in refinements of the same kind.

The only instance of scriptural interpretation in which we see reason to differ from Dr. Sadler, is at pp. 121, 122, where he quotes Rev. xix. 10 and xxii. 8. If in these passages Jesus was the angel who declined worship from John, as maintained by Mr. Yates,* they ought to have been placed by Dr. Sadler in his enumeration of the passages, in which the verb *προσκυνέω* is used in reference to Christ himself. Rightly interpreted, they supply a direct proof that in the apprehension of the sacred writer Jesus was not the supreme Deity.

It is worthy of observation that Dr. Sadler expresses the opinion, which was held by Faustus Socinus and many of his adherents, that even now petitions, or at least ejaculations or hymns, may be addressed to Jesus.

“During my childhood I was accustomed to repeat every evening the following sweet versicle learnt from the lips of Unitarian parents:—

‘Gentle Jesus, meek and mild,
Look upon a little child;
Suffer me to come to thee,
Pity my simplicity.’

* Vind. of Unitarianism, 4th edition, pp. 223—226, 367.

Nor was I conscious of departing from his own teaching respecting the worship of the Father, to whom, what I regarded as my *prayers*, were offered up. I ought, however, to say that some Unitarians conscientiously adhere to the letter of that passage in which we read, 'Henceforth ye shall ask me nothing.' I respect their motives, though their interpretation seems to me too strictly literal. If we believe in the Saviour's living presence as Head of the Church, there are frequent occasions when an ejaculation or a hymn seems the natural expression of the disciple's heart, and is not inconsistent with the Scripture teachings as to the proper Object of supreme worship."—Pp. 133, 134.

Mr. Bickersteth had contrasted the situation of his fellow-believers and of Unitarians by saying, that he and his friends and followers have "embarked upon that which they know to be the only true life-boat," whereas Unitarians have ventured upon "a raft of their own construction, which cannot survive the tempest." Having suggested various considerations in answer to the invitation of his opponent to abandon the raft for the life-boat, Dr. Sadler thus proceeds:

"Before hope of the raft is given up, let it be considered who are on it. Among them, as I have said, are England's greatest philosopher, most celebrated metaphysician, sublimest poet, all of whom with much love devoted their high powers to scriptural investigation. There also are some of the most able defenders of Divine Revelation against the attacks of the unbeliever. There too, strange to say, are several who were once looked to as champions of Trinitarianism, such as Whitby, who published his maturer opinions under the title, *Last Thoughts*; Watts, who speaks with regret of things written 'in the days of younger assurance;' and Robert Robinson of Cambridge. Mental comprehension and penetration, learning and devout fervour, are in that company; and there are the saintly Channing and the single-minded Priestley. A band of martyrs is not wanting, who, in sterner days than ours, testified their sincerity by their blood. Nor can I forget sweet departed spirits whom I myself have known, and who, almost before they left this world, put on the bright garments of their transfiguration. And I could name men still living, of noble intellect, and high culture, and devoted hearts, who are willing to spend and be spent in Christ's service. Such are a few of those belonging to the raft which is described as so dangerous. But we are not afraid. On the contrary, if we were in no boat or raft at all, but only had faith enough to walk forth alone upon the waters, we have confidence that he, in whom we believe, would come forth to meet us. He is no mere pilot of a sect, but everywhere is ready to help and guide all who call upon his name."—Pp. 191, 192.

The extracts above given will, we hope, induce our readers to study the entire volume. Thus only can they become acquainted with the poetical genius, the Christian meekness and gentleness, the profound spirit of piety and the genuine kindness of heart, which are here presented in an attractive union with solid learning and powers of accurate reasoning.

DISCOVERY OF TWO UNITARIAN UNPUBLISHED WORKS OF
THE SEVENTEENTH CENTURY.

AT a very recent sale of a part of the curious library of John Harward, Esq., of Stourbridge (the proceeds of which that gentleman designs to give in aid of a fund for building a church), lot No. 567 stood thus in the catalogue :

“Noual (J.), *Traité du St. Esprit ou Reflections, tirées de l'Ecriture pour tacher de decouvrir sa Nature.* Pp. 200. *Treatise of the New Creation.* In one vol.

MS. neatly written, unpublished.

. The Rev. John Noual was rector of St. Giles, Isle of Ely.”

Remembering the name of Noual as one of the reputed “Soci-
nian” writers of the 17th century, the editor of the *Christian Reformer* took means to secure the volume. It is in small quarto, written in a delicate Italian hand as legible as print. The memorandum of the authorship is in a modern MS. note, and in another MS. (pencil) note the contents of the volume are described infelicitously enough as “mystical theology.”

That the volume is rightly attributed to the Rev. John Noual, once rector of Tydd St. Giles, in the isle of Ely, is made probable by many circumstances. The author was clearly a bold and zealous Unitarian; he was also one to whom the French and English languages were equally familiar,—the longer work, on the Holy Spirit, being composed in good idiomatic French,—the latter and shorter work, on the New Creation, being composed in very respectable English; he was a skilled theologian; and the MS. has internal evidence of age, between one and two centuries. We have made diligent search in the printed and MS. treasures of the British Museum and in other quarters for information respecting Mr. Noual, and now offer to our readers the results, far less than we could desire.

John Noual was by birth a Frenchman. During the troubles in which the Protestants of his country were involved in the latter portion of the 17th century, he and many others came over to England and were kindly received by the clergy and people. Noual's name does not exist in connection with either of our Universities, but it appears that he found a friendly patron in Dr. Francis Turner, one of the *seven Bishops*, and subsequently a nonjuror. By him he was admitted to the rectory of Tydd St. Giles, a living in the gift of the Bishop of Ely, which had been previously (March 28, 1688) resigned by a clergyman of the name of Alexander Horton. The gift of the living was accompanied with a licence to preach during the Bishop's pleasure. These particulars we gather from the “Church Notes,” of Tydd St. Giles, preserved in Cole's MSS. in the British Museum, Vols. VIII., XVIII. and XLVI.

Tydd was a quiet harbour for one who had been previously tossed on the turbulent waves of a religious persecution. It was a rectory of moderate value (in the King's books, £21. 15s. 1½d.) in the deanery of Wisbeach. It is the most northerly place in the county, being separated from Lincolnshire by the county drain. In 1676, some twelve years before the Huguenot rector took possession of the living, it was described as having only 169 inhabitants, and as being free from both "recusants" and "Dissenters." Still earlier, Tydd is described in Spelman's *Icenia* as *pauper vicus*, a mean village. It must at some time have been of larger dimensions, for the church is large and neat, having a nave and two aisles. It has six elliptical arches* on cylindrical pillars. A peculiarity of the church is its handsome square tower at the S. E. corner of the chancel, but at a distance of about forty feet from the rest of the structure.

Tydd has had one or two rather noted rectors. Hugh Bellot, of Cambridge, was in 1584 raised to the Bishopric of Bangor.† But its most celebrated rector was Nicholas Breakspeare, "a man of exemplary morals, high fame for learning, and great eloquence," and "the only Englishman who ever filled the Papal chair."‡ His election to the Pontificate bears date Dec. 4, 1154. He had previously, as the legate of Pope Eugenius, converted Norway to Christianity, and attached it to the see of Rome. In learning and piety, the French refugee rector of the 17th century was not unworthy to follow the most distinguished of his predecessors. This is the brief but attractive character given of him by the anonymous "Divine of the Church of England," who in 1698 published that remarkably interesting pamphlet, abounding in curious biographical particulars to be obtained nowhere else, entitled, "The Grounds and Occasions of the Controversy concerning the Unity of God, &c., the Methods by which it has been managed, and the Means to compose it:"

"Mr. *Noual*, late rector of *Tydd's St. Giles*, near Wisbich, in the *Isle of Ely*, was a man of singular piety and winning conversation. His writings testify his excellent learning. He was complained of to his reverend diocesan for omitting those parts of the Liturgy which, after some years of study and consideration, he came to be persuaded against. We appeal to the reverend Bishop, and even to all the clergy of *Ely*, especially to him that preached his funeral sermon last Trinity Sunday, whether he deserv'd not the character giv'n him."—P. 17.

The Bishop of Ely referred to in this passage is Dr. Symon Patrick, whose tolerance and moderation probably secured the rector from annoyance. We may gather from the account that, though orthodox at the time of his entrance on the English living,

* Essex MSS., British Museum, and Cole's Church Notes.

† Ant. Wood, Ath. Ox., II. 799.

‡ Milman's Latin Christianity, III. 408.

his scruples and difficulties grew upon him, and that after some years of study and consideration he renounced Trinitarianism. The late Rev. Robert Wallace, in his account of Mr. Noual, suggested that it was not improbable that Mr. N. was one of the contributors to the old Unitarian Tracts.* There were at the time when these works appeared two beneficed clergymen within forty miles of London, the initial letter of whose surname was N., and who were personally acquainted with Mr. Firmin. Mr. Wallace conjectured that Mr. Noual "died in the summer of 1697 or 1698." He died in the spring of 1697, as we learn from the "Church Notes" of Mr. Cole that, on May 28, 1697, Bishop Patrick bestowed the living of Tydd, vacant by the death of John Noual, on Thomas Johnson.

We have looked in vain in the Cole MSS. for any account of the tomb of John Noual. Some mural and monumental inscriptions are given as belonging to the church, but not his.

The MS. volume now in our possession may, then, be regarded as the work of this heterodox refugee minister. We shall hereafter give some account of the longer treatise composed in French, but we believe our readers will be gratified with the opportunity of reading the shorter English treatise entire. We accordingly present them with the first portion of it now, and shall probably give the remainder in two succeeding Nos.

A TREATISE OF THE NEW CREATION.

Eph. ii. 10: "For we are his workmanship, created in Christ Jesus unto good works."

Eph. iv. 23, 24: "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holyness."

In handling of this great subject we shall endeavour to shew these five things, with all the exactness and cleanness the excellency of the matter deserves.

First. What different significations the word "create" hath in the Scripture.

Secondly. Who the author of this new creation is.

Thirdly. What is the subject of it.

Fourthly. How 'twas made and what it is; and,

Lastly. We shall explain the meaning of some places of Scripture, wrested from their natural sense by our opposers.

First. We must observe that the word creating, in its proper use, signifies either making something out of nothing, as when we say that God created the first matter; or changing the essence of things, that is, giving to a thing which did exist an essential form it had not before. In this sense we say that God out of a little clay created man, which requires as great a power as the creation out of nothing, and none but God can do; for he alone

* Antitrinitarian Biography, III. 372.

knowing the essence of things, to wit, that which makes a thing gold and not silver, he alone can dispose their inward parts and change their nature.

But besides these two proper significations, we observe that the Scripture uses this word creating in a figurative manner, to denote some great change or some extraordinary event which changes the face of things, and transports men out of their first condition into another different from it, either by giving them new lights or changing their habits. This figurative sense is clearly to be seen in all these occurrences:

1. When God delivers his people out of some affliction and sets them in a state of peace and prosperity, the Scripture calls that creating. "The people which shall be created shall praise the Lord" (Ps. cii. 18).

2. When God reveals things never heard of before, he calls them created. "I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now" (Is. xlviii. 6, 7).

3. When he works somewhat new and extraordinary. "The Lord hath created a new thing in the earth, the woman shall compass a man" (Jerem. xxxi. 22), which some understand of the Virgin Mary, who conceived in her womb the man by way of excellency.

4. The inward peace of conscience and the heart's good disposition are called a creation. "Create in me a clean heart" (Ps. li. 10). David, groaning under the weight of his crimes, beseeches God to deliver him of those thoughts, which continually set his sin before him, by assuring him of his mercy, by pardoning the sin of murder, and so filling his heart with such gratitude as should rid him of his trouble, and set his soul in her ordinary station.

5. When God works some considerable change and establishes a new covenant instead of the old, he expresses himself thus: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into my mind" (Isaiah lxv. 17). It was the fulfilling of this oracle St. Peter made the first Christians look for after Jerusalem's destruction. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13).

All these figurative expressions of the word creating do very well agree with the great work of our redemption, which God wrought by Christ. 1. 'Tis a deliverance from the saddest condition man could be in, or a rescuing him out of the dominion of sin, out of the devil's thralldom and out of the power of death. 2. 'Tis a clear revelation of a design we knew nothing of before. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. ii. 9). 3. 'Tis a concatenation of sur-

prising and extraordinary events, as Christ's birth, death, resurrection and ascension. 4. It procures men the inward peace of conscience and the true disposition one must have to be holy. 5. This new creation presents us with a great and surprising change both in heaven and in earth, among angels, who have a new head; among men, whose condition is very different from that they were in before the abrogation of the law.

Which great truths will appear in expounding those texts which mention this new creation, which, by reason of the great change it made in the world, deserved that Christians should set apart a day to keep the memory of it, as God hallowed one to preserve that of the first.

2. The second thing we are to shew is, who the Author of this new creation is. The first cause of it is He whom we call God the Father, that Infinite, Almighty and All-wise Being, who from all eternity having resolved to perform this great work, hath at last finished it to his glory and men's salvation, by sending Jesus Christ who is the instrumental cause by which he hath established the Christian religion, and laid the foundation of this new world which either in heaven or on earth shall last for ever. Which great truths, viz., that God is the first Author of the new creation and Christ the second cause, we learn of St. Paul, who expressly tells us that "the mystery of the gospel hath been hid in God, who created all things by Jesus Christ" (Eph. iii. 9).

3. By these, all things which is the subject of the new creation, and the third thing we have to consider, we must necessarily understand all the gospel dispensation, all the design of God for man's salvation, which Christ hath revealed, together with his purpose of calling the Gentiles to his knowledge, which St. Paul calls the mystery of Christ (Eph. iii. 4, 5), who was to make them fellow-heirs with the Jews, partakers of the same promises and members of the same body, by uniting them under one head, which is Christ (Eph. ii. 15).

4. The fourth thing we are to observe is the means Christ employed to perform this great work. He abolisht the law, whose practice being confined to one place did keep all the nations out of the church, and in its room put the new covenant, which being nothing else but natural religion attended with great promises grounded upon good proofs, can easily be practised by all men. "Old things are passed away; all things are become new" (2 Cor. v. 17). Where, by all things, doubtless he understands the new covenant, which proposes new laws, new objects of faith, new sacrifice, new Lord and new promises, which, quite changing the condition of men and the disposition of their souls, make of them new creatures, with new understandings and new affections.

The reign of the old man, I mean of ignorance and sin, put men in a confusion, and spread such a dark mist over their souls

as hindered them from knowing the true God. If they did acknowledge some deity, it was under mean thoughts, and not answerable to God's infinite perfections; and if they had some sense of vertue, 'twas presently choak'd by a crowd of passions which mastered them. But when Christ came to create new heavens and new earth, he reduced that chaos into form; his word dispelled the darknesse out of our minds, and made room for the light of the sun of righteousness; so having by the clearness of his revelation put an end to our ignorance and removed our blindness, he hath adorned our souls with glorious knowledge, and put new light in them by giving them thoughts answerable to God's goodness, producing in them a strong persuasion of his wisdom and mercy, inspiring them with the most excellent vertue, and filling them with the idea of a more perfect life; which dispositions of our souls St. Paul calls a creation and a renewing. "For we are his workmanship created in Christ Jesus unto good works" (Eph. ii. 10). "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holyness" (Eph. iv. 23, 24).

The new creation, then, is nothing else but the gospel dispensation, which Christ began by his preaching, sealed by his death, confirmed by his resurrection and ascension, propagated by the ministry of his apostles, and which he will finish at the last day by procuring to the faithful the most glorious of all conditions.

By his preaching or revealing to us the will of God, the manner of serving him, the full extent of our duty and the reward which attends it, he hath transported us from the kingdom of darkness to the kingdom of his marvellous light, and given a new form to our souls.

By his death, which is a most heroick martyrdom, he hath sealed the truth of his mission, afforded us a most powerfull motive to a good life, reconciled us to God, purged our sins, destroyed the middle wall of partition, and, in a word, founded a religion fit for all men.

By his ascension, he is gone to intercede for us, offer his blood and exercise his regal power; by taking possession of that greatness which raises him above angels, who, as well as men, are united under the same head, and acknowledge him for their Lord and King.

By the pouring out of the Holy Ghost, he breathed upon the apostles that life of grace which they did communicate to others, as God breathed into Adam the breath of life; he hath enlightened them with that light whereby they reformed mankind, and gave them the power of working miracles, which made their preaching so successful, and soon overspread their doctrine all the world over.

At last we shall see at the great doomsday the work of the new creation quite finished; all men rising out of the dust to

appear before Christ's judgement-seat will, to their eternal happiness or misery, experience the greatest change in nature, and evince that the work of our redemption is justly called a new creation, since there is to be seen all the wisdom, goodness and power, God sheweth forth in the creation of heaven and earth.

Thus far we agree with all Christians; none, doubtless, will dispute what hath been said upon this matter. But we disagree in the meaning of some texts of Scripture, which the Trinitarians expound of the first creation, in order to prove that Christ, being the Maker of it, is the Supreme God; and we, with better ground understand them of the second, and shall endeavour to convince all considering men that the holy writers never thought of giving a partner to God the Father in the creation of the old world.

This being the design of this whole treatise, we shall enlarge ourselves in the examination of this matter, and give our reasons of expounding thus those places, that all honest and sincere Christians who impartially seek the truth may be judges of it.

We begin with the first verses of the first chapter of St. John's Gospel, which are lookt upon by the Trinitarians as the most deciding texts to prove that Christ is the Maker of the world, and consequently the eternal God. Here is the hold wherein they shelter themselves against the defenders of God's Unity. Two or three expressions, ill understood, make them put out the eyes of their reason and cry out, holy darkness, incomprehensible mysterys. 'Tis then highly necessary to shew that St. John never design'd to teach us such kind of mysterys, and less to gainsay the current of Scriptures which never mention but one God and one Maker of the world. The meaning of the first verses we take to be this, as shall be proved hereafter.

Ver. 1. In the beginning of the gospel appeared Christ the Word, the great Messenger of God's word; he was with God, that is, in heaven, where he ascended to receive his commission; and God was the Word, that is, God's will was the word which Christ spoke, or God was he who spoke by this interpreter of his word. But if ye transpose the words of the original, and translate them, the Word was God, we must expound this expression by other express texts of Scripture, and understand thereby that Christ was not a bare messenger of God's word, forced to consult him at every turn as the prophets of old, but was invested with a supreme power, acquainted with all his will, being his vicegerent, his image, and the Lord of men and angels.

Ver. 2. The Word was with God, who had fully instructed him in all his will, and consequently revealed nothing but what came from Him.

Ver. 3. All things were made or done by him. Whatever belongs to the new economy hath been done by Christ, who revealed to us God's will, and without him the new covenant made with mankind had not been made.

Ver. 4. Since God had intrusted him alone with his will concerning another life, and with the light or true means of coming to it, hence 'tis that Christ, by preaching eternal life and shewing the way to it, laid the foundations of that new world which had not been laid without him.

Ver. 5. Though Christ came to bring life to light and immortality by the gospel amidst darkness, that is, among men blind and quite ignorant of this great design of God, yet they would not receive him, they would not know him, though he spake from God and shewed the way to salvation; they preferred blindness and death to light and life.

This paraphrase seems to be clear and well coherent. If ye take the three first verses in the Trinitarian sense, ye cannot give a good reason why St. John, at the fourth and fifth verses, jumps all on a sudden from the first to the second creation, and speaks of this Word preaching to the Jews and establishing the new covenant, without speaking of his coming, after he had spoken of him without any reference to his incarnation, as if he were the second Person of the Trinity, who was with God from all eternity.

One may the better judge which of the two senses is the best by comparing them together.

The Trinitarians' paraphrase runs thus: ver. 1. In the beginning of the world, and consequently from all eternity, was the Wisdom of God, the second Person of the Godhead, who, being the eternal God, was united with the Divine Essence, and this second Person was God. Ver. 2. The same was united with the Divine Essence, and, though a distinct Person from God, yet made but one God with him. Ver. 3. This second Person created all things; this visible world could not subsist without him; and consequently the first Person alone, viz., God the Father, could not create it. Ver. 4. The same gave to those that came into the world life and reason. Ver. 5. He preached God's will to the Jews, who would not receive him.

Can one, with any shadow of reason, prefer a clear and coherent sense, such as agrees with the scope of the evangelist and the current of the Scriptures, to another which implies many contradictions, and exposes Christian religion to the scoffing of atheistical persons who dare to attack its truth and divinity? Being prepossess'd, it teaches those unheard-of and mysterious doctrines which the Trinitarians pretend to find in those texts in dispute.

But, to alledge something stronger, and set forth the reasons of our explication, we must make these few observations: 1. We must judge of the sense of an author by his design; St. John did never design to prove Christ to be the Supreme God, the Maker of the world; but, on the contrary, he wrote against those who maintained it, as we shall see hereafter. 2. We must prefer a

rational and solid sense to a contradictory one, if the words of the text can bear it. 3. A place of Scripture difficult and obscure must be expounded by others clear, express and parallel'd to it. 4. When we make use of a word, it must not be in an unknown sense, unless the author declares positively the meaning of it. 5. The words of Scripture must not be transposed (when in their first construction they can bear a rational sense agreeing with the author's design) to make him say a thing opposite to the Scripture and implying contradiction.

After these few observations, let us examine the four expressions which are in the three first verses, about the meaning whereof we disagree, viz., those of beginning, of Word, of God and of all things.

By the word of beginning, in the first verse, we understand the beginning of the gospel, for these three reasons: 1. Because 'tis very natural and highly reasonable to believe that St. John, writing the history of the gospel from the beginning to the end, did mean by the word beginning the beginning of his history, since 'tis the custom of both sacred and profane writers, who describe the first raising of some kingdome or commonwealth, to begin their history by this word. Moses begins Genesis thus, and Tacitus the Roman History. 2. If the word beginning in the 2nd verse of the first chapter of St. Luke's Gospel signify the beginning of the gospel, why must it be expounded here of the beginning of the world, or of all eternity, for that is all one to them who delight in dark mysterys beginning and no beginning. Is not this a most unreasonable thing, to take in a different sense the same word used by two authors who have the same design, which is to write the history of the gospel from the beginning to the end? 3. 'Tis the usual way of Christ and of St. John himself to call the origine of the gospel the beginning by way of excellency; because it was the beginning of the new creation and of the renewing of all things. Who art thou? say the Jews to our Saviour. The same, answers Jesus, *that I said unto you from the beginning* (John viii. 25). St. John begins his Epistle as he does his Gospel, "That which was from the beginning," &c. This plainly evinces that this same apostle, at the beginning of his Gospel, fixes the same idea on the word beginning as he did in his Epistle, which is but an abridgement of his Gospel.

The second thing in dispute is, what is meant by this expression, the Word; the Trinitarians understand by it the second Person of the Godhead, distinct from the first and the third; and we believe it signifies nothing else but the interpreter of God's will, the messenger of his word, called here the Word by way of excellency, because he brought the most excellent and most perfect revelation of God's will. We prove this to be the true sense, first by the etymology and natural signification of the

word; the Greek word λόγος signifies word or discourse, and, when applied to a person, it signifies a speaker who discourses upon some subject. If Christ be called Life and Light at the 4th verse, and in many places of this same Gospel, because he revealed to us an eternal life with the way to it, why shall he not be here called the *Word*, because he speaks from God? This expression, the *Word*, is here a general expression, which St. John expounds in the following verses, by teaching us more particularly what it comprehends; viz., *life* and *light*, which Christ hath revealed. He who at the first verse is called the *Word*, at the fourth hath the name of Life and Light, because the word he brought consists in the revelation of another life and the means of obtaining it. St. John explains here more clearly, according to the usual way of the sacred writers, what he had said before in a more large and dark sense.

2. What can be said to prove that this expression, *the Word*, must here be taken in another sense than in the 2nd verse of the first chapter of St. Luke, who doubtless understands by the *Word*, Christ, God's interpreter, which from the beginning, says he, speaking of the apostles, were eye-witnesses and ministers of the *Word*, that is, eye-witnesses of Christ revealing the gospel. Is it likely that two evangelists, speaking of the same thing with the same design, should give to the same word two different senses, as distant one from another as heaven is from earth? Add to this that St. John at the beginning of his Epistle, which is but an abridgement of his Gospel, understands by this expression, the *Word*, doubtless the Messiah whom the apostles had seen, handled and heard, declaring unto them another life; therefore he calls him the Word of Life, which was with the Father and was manifested unto us, which is the very truth learnt of him in the two first verses of his Gospel,—the Word was with God, who acquainted our Saviour with all his will.

3. There is no likelihood that St. John should use this word in a sense unknown to all the world without explaining it; for it is worthy one's observation that though this word were very common among the Platonicians, yet we must not take it in their sense, as the Trinitarians themselves do own. They know well it would be ridiculous to believe St. John used it in the sense of Plato, who, by a most bad way of arguing, had framed to himself a Being, whom he called λόγος, the *Word*, understanding by it a second Being, having a distinct essence from the first, whom he named the Good, τὸ ἄγαθόν; he took this first Being to be a goodness without composition, and denied him to be the Maker of the world, affirming withall the second Being to be the onely Author of it, in whom onely were the ideas of all things, which ideas could not be, said he, in the first Being, because he was most simple and uncompounded, and consequently without any ideas, which is the greatest nonsense in the world,

if ye suppose, as he did, that this first Being was an intelligent Mind. The understanding being the place of ideas, he did conceive the second Being as an understanding filled with the ideas of all things, according to which he made or created them; therefore he called him *νοῦς* the Understanding, *λόγος* the Word, *ἕως* the Son, the second Being.

Now let any considering man tell us whether this be the meaning of this expression, the Word, in St. John's Gospel; the Trinitarians dare not take it in this sense, for they would set up a Being having a distinct essence from the first, and so renew the Arian's opinion, which was but meer Platonism. They will say perhaps that this word is taken indeed in a sense unknown till then, but that St. John expounded it when he said the Word was God. Who does not see that this explanation is more obscure than the text itself? for the word God signifying not the Divine Essence, as they own themselves, it can signify no more than the second Person of the Trinity,—a sense which the word God never had, unknown to all the Jews and to all the rest of the world, which destroys all the ideas we have of a Supreme Being, and sets up a contradictory opinion by making a distinction between the Divine Essence and the Person, though they be but one and the same thing; for a Divine Person or a Divine Essence is a Spirit or an intelligent Being separated from all other, which is the common definition of a Person, as 'tis generally agreed. Dr. Sherlock was forced to own thusmuch; therefore being acquainted with all these difficultys, he says clearly that the word Person, taken in another sense than this, is both nonsense and contradiction; but to avoid this shelve, he falls into Tritheism, from whence all the subtilty of his wit cannot save him, as Dr. S—th hath plainly demonstrated.

To avoid, then, all mystical nonsense and politheism, we must conclude, from the observations already made, one of these two things,—either that the natural construction of the Greek, God was the Word, is to be kept, and understand by it that God made our Saviour to speak, the cause being here put for the effect, as the law is called Moses, the gospel Christ, and the will of God God; or, if we transpose the Greek, and translate, *the Word was God*, we must take this word God in the same sense Christ takes it at the tenth chapter of this same Gospel and the 36th verse, to wipe off the Jew's slander, who, to find a pretence to stone him to death, charged him falsely with making himself God: "Thou, being a man, makest thyself a God." Had Christ been the Supreme God, he had not denied it by insinuating that he is no God, but in the sense the law can bear it without blasphemy. "If the law called them gods to whom the word of God came and the Scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God." Which answer evidently

proves that Christ cannot be God but by office, as those who are called gods in Scripture, and not by nature, which would be blasphemy to say, and the very crime he was charged with. Is it not more consonant to reason to take the meaning of this word God out of our Saviour's mouth, and say that when, in the first verse of this Gospel, Christ is called so, St. John will teach us that Christ is God or Lord by the power given him over men and angels, because he was the great messenger of God, sanctified in a most solemn manner, which exaltation raises Christ's glory infinitely above those whom the Scripture calls so? for there is no king, no prophet, ever exalted to such a high degree of greatness as Christ, who received a name above every name.

MEMOIR OF THE LATE REV. WILLIAM TURNER, OF NEWCASTLE.

THESE pages have already (see C. R. Vol. X. pp. 129 and 343) contained records of the lives of a son and son-in-law of the venerable man whose long and eminently useful career it is now proposed briefly to review. Both were well-known and much-honoured ministers of the denomination of Christians to which he himself belonged, and many years before the arrival of that which saw them called to their reward, had Mr. Turner been a mourner for a younger son, also a minister, cut off before the completion of his 30th year, but not before he had won the respect and love of a deeply attached congregation.

Mr. Turner was the survivor of all his children but one, and of by far the larger proportion of the generation succeeding his own, while of his contemporaries, only at most here and there one can yet be living. To those who mainly constitute the vigour and activity of to-day, he was even while still alive more a tradition than a subject of personal knowledge and remembrance. Such must always be the result when life, as in this instance, is prolonged so much beyond the usual term, and when the period following upon retirement from public duty and active engagements itself comprises so many years. At a time especially of incessant movement and of ever more rapid passage onward to something new, like ours, small indeed is the attention likely to be bestowed upon the season of gradual decline and peaceful, slow decay.

But now that the curtain has at last fallen, and that the well-worn garment of this poor mortality has been exchanged for a robe of fresh and enduring brightness, the mind refuses to be detained by the spectacle recently presented to it of enfeebled and almost daily diminishing powers, and reverts with thankful and admiring reverence to the active and public-spirited citizen,

to the faithful and meekly zealous servant of God, of earlier years.

We have alluded to sons of Mr. Turner who were honoured members of the ministerial profession; he had his honourable and much respected forerunners also in that profession, in his grandfather, the Rev. John Turner, successively of Rivington, Preston and Knutsford; and in his father, who bore the same Christian name with himself, who was settled first at Congleton and afterwards at Wakefield, to the congregation assembling for worship in the Westgate chapel in which town he ministered in holy things for more than thirty years.

At Wakefield, the subject of our present notice, WILLIAM TURNER, the second of the name, was born on the 20th of September, 1761. His mother was a Holland, eldest daughter of Mr. John Holland, of Mobberley, Cheshire, and sister-in-law of the Rev. Philip Holland, for many years minister of Bank-Street chapel, Bolton-le-Moors, and master of a school also in that town which enjoyed a wide-spread reputation. In both parents he had wise and loving counsellors and excellent examples; and of the affectionate and judicious care of his father more especially, innumerable proofs are furnished in the long series of letters written by him to his son during his school and collegiate education, copies of which are in the possession of the writer of this notice. The privilege which he enjoyed in being blessed with such a parent, of which he was always deeply and gratefully sensible, was early pointed out to him, we are reminded, in a manner characteristic of their author, in the closing lines of a poem, addressed to him when a child of about eight years of age by Miss Aikin (afterwards Mrs. Barbauld), and written in a pocket-book which she had given him. The lines referred to are as follows:

“Yet should kind Heaven thy opening mind adorn,
And bless thy noon of knowledge as thy morn,—
Yet were thy mind with every science blest,
And every virtue glowing in thy breast,—
With learning, meekness, and with candour, zeal,—
Clear to discern, and generous to feel,—
Yet should the graces o’er thy breast diffuse
The softer influence of the polished muse,—
‘Tis no original,’ the world will tell,
‘And all your praise is but to copy well.’”

Mr. Turner's school days were passed first at the Rev. Mr. Dawson's, at Idle, near Bradford, and afterwards at his uncle's, the Rev. Philip Holland, of Bolton. We proceed to give an extract or two from the series of letters just alluded to, addressed to Mr. Turner by his father while he was at school at Bolton, and when he was subsequently a student for the ministry at the Academy at Warrington. The first of these will be found, if we

mistake not, to illustrate the truth of the adage, "the child the father of the man." It is from a letter dated March 1, 1775, when William Turner, the son, would be in his fourteenth year :

"I am glad to find by your letters to your mamma and brother that, besides these amusements" (described in an earlier part of the letter), "your time is so well occupied in the pursuit of various literary attainments both memorial and manual. You are in a fair way to gain Lord Chesterfield's honorary title of Polyglott. Push on your own improvement, my dear, with the eager spirit of ambition, and you shall never want any assistances to facilitate your progress that you can wish, and that are in my power to procure. Nature has given you quickness of apprehension and a faithful memory, and I think also a judgment sufficiently acute and penetrating, if you will but properly use and improve her bounties. You want only a little more attention and accuracy to comprehend the whole of a subject before you decide upon it. In short, I am told from Bolton that you *can* do what you will."

The letter subsequently closes with the following admirable advice and touching exhortation :

"The elder Cato used to say, *Senesco discens plurima*. What, then, should a *young* man do? Your time now, my dear boy, and for some years to come, is and will be invaluablely precious, as forming your mind and manners for life; whatever, therefore, you are about,—whether languages, writing, accounts; drawing, gardening, play, &c., *Hoc age*, expunge out of your character and retain only in your vocabulary those three vile words, lazy, loitering, listless. Believe it, my dear, these admonitions come from a heart full of love, esteem and hope with regard to you. I am now turned of 60; much of the comfort, honour and happiness of my declining years will depend upon your good improvement and conduct; reckon this a *sacred trust* committed to you, with a good degree of confidence, by your truly affectionate Father."

Another letter begins with a remark which will surprise those who remember Mr. Turner's admirable handwriting in after life: "We always rejoice to receive your letters, but sometimes have occasion to wish them better written."

What follows is from the first letter addressed by the father to the son after the entrance of the latter upon his course at Warrington :

"I wish you would let us know by return of post whether you have received your boxes from Wakefield and Bolton safe, and how you like your situation and tutors; what connections you have formed among the young gentlemen. * * * You must exercise all your penetration in judging of tempers and characters, that you may select the best for your intimates, remembering that maxim of Solomon, which your own experience and observation through life will abundantly confirm, 'He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.' Besides this, such care and judgment in the choice of intimates will be observed by and make a favourable impression on the minds of your tutors with regard both to your understanding and dispositions; and to secure the esteem and intimacy of those who are likely

to support the most respectable characters and stations hereafter, may be productive of beneficial consequences many years hence; for youthful attachments or distastes affect us as long as we live. Therefore be polite and respectful to everybody, but intimate only with a few. As to the gentlemen of family and fortune, by all means avoid courting their familiarity and pressing into their company, for they always despise those whom they consider as their inferiors who do so, and make them only the tools of their vices or follies, and the butt of their ridicule and caprices. Endeavour to excel in knowledge, character and manners, and they will soon begin to court you and even think themselves honoured by your society. This is the wisest plan for a youth of inferior rank and fortune."

At his father's house Mr. Turner had made the acquaintance of that eminent confessor for conscience' sake, Theophilus Lindsey, who thus alludes to him in a passage quoted by Mr. Turner, of Wakefield, from a letter of Mr. Lindsey's to himself,—a passage that will be read with interest now for the sake both of the writer and of the fulfilment which we know that his expectations have since received :

"I rejoice to hear that your son is so well placed to your liking and does so well. I indeed expect no common things from him, no ordinary usefulness in this great system, if he perseveres in his virtuous and most industrious course and pursuit after wisdom, of which I can have no doubt. I shall hope hereafter to be better acquainted with him (if I live), and pray tell him so when you write next, with mine and my wife's kind remembrances."

Mr. Turner's first session at Warrington was that of 1777-8, and he remained there four years. An interesting history of the Academy in that town is given in a series of papers from his pen in Vol. VIII. of the *Monthly Repository*. The tutors under whom he principally studied were Drs. Aikin and Enfield, and he does justice, in the portraits which he has drawn of them, to the eminent and attractive qualities of both these gifted men. Of Dr. Aikin in particular, though Dr. Enfield would appear to have been quite as much his personal friend, he speaks in terms of the warmest and most affectionate admiration. The fulness and variety of his information, his aptitude for imparting instruction and the pleasing way in which he did it, his fitness at once to inspire with interest in the studies which he directed, and to maintain authority over the young men,—all are noticed and fondly dwelt upon by his doubtless attentive and assiduous pupil. The following extract, however, will shew that Mr. Turner was no blind and indiscriminating admirer of his revered tutor's method. Speaking of the fourth year's theology, he observes :

"The fourth year was devoted to the long miscellaneous series of subjects contained in the remainder of Doddridge's course, consisting of a review of the various schemes which have been formed of the doctrines

of revelation respecting God, the Son and the Spirit, the fall and the recovery of man by the mediation of Jesus, the positive institutions, the Christian Sabbath, the doctrine of angels, and the future state. It must be confessed that there is a great apparent fairness in a review of this sort; and it will be admitted by all who have attended the lectures that Dr. Aikin reported the various schemes of the numerous authors referred to by Doddridge, or of those who, having published their works since Doddridge's death, were introduced by the Doctor himself, with all possible justice and impartiality. It may, however, be doubted whether this plan of bringing the doctrines of fallible men successively in review before a set of youthful hearers might not be likely either to lead them to fix upon some 'master' in theology, or to make them conceited sciolists, imagining themselves at once fully qualified to judge and decide on questions which have exercised the wits of the wisest and best of men; or else to induce the opposite extreme of scepticism on subjects with regard to which they find such men coming to such different and even opposite conclusions. These several effects the writer thinks he has observed in different young persons, according to the notions which they had respectively formed of the extent of their own powers. Is it not likely that a steady and settled as well as free and unbiassed system of opinions touching the doctrines of revelation, will be formed with greater advantage by a careful, critical examination of the original Scriptures? And when these have once been closely investigated, the mind will be prepared to judge with greater ability, as well as fairness, concerning the result of other men's researches."

Mr. Turner appears to have been especially struck in Dr. Enfield with his facility in making himself master of any subject upon which he concentrated his attention, of which he gave a remarkable proof in qualifying himself during the leisure of a single vacation to undertake the duties of a tutor in Mathematics, a branch of study that lay very much out of the way of his usual and more favourite pursuits. He passes a high encomium, too, upon his translation and abridgment of Brucker's History of Philosophy, and upon his Preacher's Directory.

As illustrative of the Dr.'s reputation as an elegant composer for the pulpit, Mr. Turner used to relate an anecdote of a clergyman at Warrington, with whom he had become acquainted, replying to him, on his remarking, respecting a summer-house in this clergyman's garden, "What a nice place to write sermons in!" "Sermons, boy! I write no sermons, I get them of Dr. Enfield, ready made."*

Within a few weeks of his first arrival at Warrington, he writes to his brother, then a boy at school at Mr. Dawson's: "This is the barrenest place for news I ever was in. Indeed, we do not seek much for it, nor have we much connection with the town. I have not read a newspaper since I came here, so that the Americans may be all cut to pieces, for aught I know;"—words which give us an interesting glimpse of what was at that moment upper-

* See a paper by Mr. James Clephan in the *Gateshead Observer* for May 7, 1859.

most in the minds of the English public, and that are significant of the strong sympathy with the colonists in their quarrel, which Mr. Turner, in common with many friends to freedom at that time, is known to have felt.

In another letter to the same, dated May 6th, 1779, he alludes to an addition to the Academy buildings that was then in contemplation, though never, we should suppose, carried out, and introduces the mention of a name, then comparatively little known, that became afterwards celebrated in the annals both of letters and of civil and religious freedom :

“We are going,” he writes, “to have great alterations here. The other wing of the Academy will soon be built, and we shall then have a perfect square. We are going also to have an additional tutor. Many persons have been mentioned, among the rest, Mr. Astley, of Chesterfield, who refused them; Mr. Barnes (whom Mr. Dawson has heard if you have not) was also thought of by the tutors, but the Trustees not approving it, they have fixed their eyes upon a Mr. Wakefield, of Liverpool. This gentleman is recommended by Drs. Jebb and Priestley. He was a fellow-student with the former at Cambridge, and, being dissatisfied with the Church, wishes to provide himself with some other employment. Dr. Jebb says he is the best classical scholar he ever knew. Dr. Enfield is going to Liverpool to-morrow with the proposals.”

The negotiation terminated, as is well known, in the acceptance by Mr. Wakefield of the post offered to him; and of him also, as well as of Drs. Aikin and Enfield, there is a full notice in the series of papers before mentioned. From Mr. Wakefield's pen proceeded the inscription to the memory of Dr. Aikin, who died in the December of 1780, which is engraved on the tablet erected to him in the Presbyterian chapel.

In a later letter to his brother, bearing the date Jan. 11, 1780, Mr. Wakefield's name again occurs in the following message to his father: “Pray tell my father that Dr. Enfield and Mr. Wakefield have entered themselves members of our Classical Club, so that I hope it will be a very respectable affair.”

In the same letter we have indications of a severe winter, and of Mr. Turner's enjoyment of the exhilarating and healthy exercise of skating :

“We also have very cold weather here, but very fine and clear. The Mersey is now frozen over, but I choose not to venture on it yet, as there are several other places where there is no danger. I believe this fine opportunity has made my fellow-students and myself a little too lax in our studies; but I hope we shall acquire such a stock of health and spirits as will carry us through so much more in future as to make up the loss. Indeed the mornings and evenings are pretty busily employed as it is. Last Monday, though, I fell and broke my head; however, it has done me no material damage, nor unfitted me for either skating or study.”

Mr. Turner finally left the Academy at Warrington at the

close of the session 1780-1, induced apparently to leave it before the expiration of the full term of five sessions by circumstances consequent upon the death of his much-valued tutor, Dr. Aikin. During his last session he was much occupied with preaching engagements, a circumstance which his father greatly regrets, as calculated in his opinion to consume time that would have been better employed in storing his own mind for the demands to be made upon it in future years. He is the more disposed on this account to second his son in his wish to spend the remaining year of his academical course in some other place of study.

Among the pulpits thus occasionally filled by him while a student was that at Chester, which his father takes care to remind him had once been occupied by the learned and pious Matthew Henry.

It having been decided that Mr. Turner should not spend his last session at Warrington, he proceeded in the autumn of the year 1781 to Glasgow. The account which he gives his brother of his journey thither and of his first impression of his new place of residence,—of the former particularly, so different from a journey to Glasgow by the “*Scotch Express*,”—will be read probably with interest. The letter is dated October 19th, 1781.

“We had a fatiguing though not a tedious journey, being only two nights and a day upon the road.* We set off from Leeds at seven on Monday evening, travelled by Harrogate, Ripon, &c., till we came to Catterick (famous, you know, for being the living that Mr. Lindsey resigned) about half-past five. We then travelled in light through a fine country, through Swaledale and Richmondshire (as it is called), by Greta Bridge to Bowes, in which road we saw several beautiful country seats. Soon after we left Bowes we entered upon Stainmore (Stanemoor), celebrated for being the scene of most of John Bunce’s adventures, but none of his beautiful algebraic or Unitarian ladies did we see. It appeared to us only a very barren moor, much like Blackstone Edge, only that it is wilder and of greater extent, and that from the higher grounds we passed over before we left it, we had several very grand views in the county of Westmoreland. Stainmore ends a little before we got to the next stage, Brough, from which place to Appleby (which is itself most beautifully situated) we passed through a romantic country to Penrith. In the course of this ride we first see Skiddaw, the highest of the Cumberland mountains, which indeed may be seen in clear weather from Childwall summer-house, near Liverpool, at least a hundred miles distant. At Penrith is a most elegant and excellently contrived church, and in the churchyard are two pillars which, they tell you, are the legs of a giant who was buried there, but for whose legs there was not room. There is also a large stone with two great holes in it, through which it is said this same giant could not put his thumbs. From Penrith we came to Carlisle, where we arrived about ten o’clock, and being told the Glasgow diligence would soon set off, got our suppers and prepared ourselves; but,

* The subsequent account seems scarcely to agree with this estimate of the time occupied. Should it have been “and *two days*”?

to our great disappointment, the Lancashire diligence on which it depended did not arrive till two in the morning. So we laid ourselves down on the chairs in the room, and got a comfortable nap before we set off. We entered Scotland at the famous Gretna Green, and proceeded through a dreary country, by Locherby, Moffat and Hamilton, to Glasgow. At these three places we found very tolerable inns, especially at Moffat; but at two little paltry places where we stopped besides, the worst places I can conceive. Since I came here I have been busy settling myself, have met with *one* Professor * * * who has [been] inconceivably civil to me, and *another* * * * who has not been quite so much so. I have at last settled at a Mr. John M'Lachlan's, opposite the college-gate, where I have two rooms, fire, all kinds of proper furniture, * * * and every requisite attendance, for 5s. 6d. per week. * * * I attend the Divinity, Natural and Moral Philosophy, Politics and Chemistry [classes], which I fancy will fill up my time pretty well. I am come here rather too soon, for the lectures do not begin this fortnight; so I think to go and see what kind of a place Edinburgh is next week.

"Glasgow is a very handsome, well-built town, the principal streets very broad and most magnificent; all the buildings are of stone, four, five and six stories, with walks under arches upon the ground floor. The College is a fine old building, composed of several squares; the Professors have houses, and particular halls for lecturing. There is also a large library and excellent apparatus, and a pretty observatory, of which, however, I am told but little use is made. As far as I have seen, the manner of living here is decent enough. I have as yet no complaints of that kind to make, except at the little dirty ale-houses I mentioned upon the road. At one of these we were to dine, but an unlucky walk through the kitchen (if it deserve that name) spoiled our dinner. My host seems a very civil fellow, my rooms are very decent, and I am very near the College, where Dr. Wight, the Divinity Professor, gives me great reason to expect I shall spend my time very agreeably."

It was in the latter part of the summer following the close of his residence for one session at Glasgow, that Mr. Turner for the first time visited the place that was to be the scene of his useful labours, and to be in so many ways associated with his name for nearly sixty years. He reached Newcastle by the coach from Leeds, August 24, 1782, very glad, as we are informed that he used to confess to having been,* to find himself arrived in safety at the bottom of the singularly steep and narrow street or lane (the old "Bottle Bank," Gateshead†) which formed then the only approach to Newcastle from the south. He came with a letter of recommendation from his former tutor and friend, Dr. Enfield, which, if we remember right (for we have not the letter before us), characterizes his compositions as "judicious and sensible," but lays especial stress upon the possession by him of a "knowledge of the world far beyond his years." After conducting the services on two successive Sundays, he

* See *Gateshead Observer* for April 30th, 1859.

† Gateshead itself was once described by Charles James Fox, in a speech in the House, as "a narrow, dirty lane leading down to Newcastle."

received an invitation from the congregation of the Hanover-Square chapel to become their minister, in accordance with the following cautiously worded resolution passed at a congregational meeting, Sept. 2, 1782:

“Resolved: That the Rev. William Turner, Jun., of Wakefield, be invited to succeed the Rev. Doctor Hood, at the salary of one hundred pounds per annum. It appears to us that we can at present afford a salary of one hundred pounds per annum to the minister who may be appointed to succeed the late Doctor Hood, which it is hoped the subscribers may be able to continue. Nevertheless, it is resolved unanimously, that we do not engage to make up the difference that may happen by death or any other contingencies, but each person only to be accountable for his own subscription as long as he continues a member of the congregation.”*

The invitation was accepted, and on the 25th of the same month, when he had just, it will be observed, completed his twenty-first year, Mr. Turner was ordained as minister of the Hanover-Square chapel, at Pudsey, near Leeds, on occasion of a meeting at that place of the associated ministers of the West Riding. The Rev. Philip Holland, the Rev. Joseph Dawson, the Rev. William Wood (of Leeds), and the Rev. Wm. Turner, Sen., who gave the charge to his son, took part in the services, which were published, at the request of the Hanover-Square congregation, by Johnson, of St. Paul's Churchyard. At the ordination many years afterwards of his own son, the late Rev. Henry Turner, at Bradford, and on other similar occasions, Mr. Turner refers to the affectionate counsel now given him by his father with the deepest interest.

Within two years from the time of his settlement at Newcastle, Mr. Turner's first marriage took place to Mary, the daughter of Mr. Thomas Holland, of Manchester, younger brother to the Rev. Philip Holland, of Bolton. To this excellent woman he was united in the summer of 1784, but the union unhappily was not of very long continuance, her death occurring at the beginning of the year 1797, within three months after the birth of their youngest child.

The year of his marriage is also marked by a variety of useful undertakings for the good of his congregation, to whose service he appears especially, and more exclusively than afterwards, to have devoted his great energies during the first ten years of his ministry. He revived the practice of catechising the younger members of his flock, which had fallen into disuse, and, to aid him in this work, reprinted an abridgment of Matthew Henry's Catechism. He printed also a collection of Sacramental Hymns. But the great feature of this year's usefulness was the setting on foot, towards its close, of Sunday-schools for the instruction

* *Gateshead Observer.*

of poor boys and girls,—the first institution of the kind in the North of England. It was with a view to the wants of the children in these schools that he first prepared his Abstract of the History of the Bible, a work now probably not much in use and little known, but which must have been for many years in considerable demand, as it went through at least eight editions, of which the last appears to have been published in 1834. An edition was also published in America.

In the year 1787, Mr. Turner proposed the establishment of a vestry library, a proposal which was favourably received and at once acted upon; and in 1792, he issued a Pastoral Address to his congregation, in which he takes a review of his ten years' connection with them, and calls their attention to the topics of public and family worship, attendance on the Lord's Supper and other important subjects. In the course of this Address, he observes:

“With regard to what is past, my reviews in a variety of instances are of the most pleasing nature. At the time of my invitation and first settlement, I experienced the most cordial reception, and was honoured with marks of affection and respect which could not but be very flattering to so young a person. And during the whole course of my residence here, the testimonies of esteem and regard which I have received have been uninterrupted and extraordinary, certainly far beyond my deserts or expectations. I have experienced the utmost indulgence with regard to the imperfections of my public services. I have enjoyed full liberty to declare my sentiments without offence, and have thus been enabled to prosecute my theological studies with perfect impartiality, at least with entire freedom from the powerful bias of fear. My proposals, particularly for the institution of Sunday-schools, the establishment of the vestry library, and the catechising of the younger part of the congregation, have been cheerfully complied with and liberally supported. In private life I have everywhere experienced a most hearty welcome, and been conscious of every attention being shewn to render the situation of myself and my family agreeable; and with respect to pecuniary concerns, besides the stated and regular payment of my stipulated annual income, several extraordinary and unexpected favours have been conferred, on such occasions and in such a manner as greatly indeed to enhance their value.”

Further on in the same Address he observes:

“The necessity of providing for a growing family has led, for the present at least, to the avocations of a school; and during the last year I have been involved in a greater multiplicity of business than usual, in consequence of my engagements in a cause which I trust none of my hearers will disapprove,* and in preparing for the press, in conjunction with my brother-in-law, Rev. John Holland, the sermons of my uncle, the late Mr. Holland, of Bolton, and now those of my father, at the request of his late congregation. These engagements, however, are now nearly over; and the business of my school will, I hope in future, be

* As Secretary to the Society for promoting the Abolition of the Slave Trade.

arranged in such a manner as not to interfere with my duty to my congregation."

He undertakes subsequently to visit every member of his congregation in the ensuing month, to arrange for classes amongst the young, to prepare a set of occasional prayers, addresses, &c., and to revive a society for friendly religious conversation. This address is dated Percy Street, Sept. 25, 1792. In all this is abundant evidence of Mr. Turner's zeal and faithfulness as a Christian pastor; and if from this time we find him more largely engaged in schemes of usefulness not congregational, his first efforts, it is clear, were directed to the building up and strengthening of the religious society of which he had taken the charge, and which it would appear, from some observations of his father's quoted in one of his letters to his brother, had been in urgent need at the time of his appointment of his wise and diligent care.

It was towards the close of this same year (1792) that he put forth his paper entitled, "Speculations on the Propriety of attempting the Establishment of a Literary Society in Newcastle," the first step towards the formation of an institution that has since become one of the most flourishing and distinguished of its class. A meeting was held in consequence on the 24th of January in the following year, at which a Committee was appointed to draw up the plan of such a Society, of which Committee Mr. Turner was of course a member, and, at the first election of officers after the constitution of the Society, he was chosen one of the Secretaries, and continued to act in that capacity for the long period of forty-four years. The Reports for many of these years at least proceeded regularly from his pen, and at the end of the first twelve he wrote an Historical Sketch of the Society up to that time, which was prefixed to a new edition of its Catalogue. In the report of the transactions of the twelve monthly meetings of the first year, as given by Mr. Clephan in the paper previously referred to, we find entries of papers by or addressed to Mr. Turner, as follows: "Address by Mr. Turner." "Letter from the Rev. Thomas Clarkson to Mr. Turner on the Present State of the Settlement at Sierra Leone." "Letter by Mr. Turner to Dr. Pemberton on Private Coinages in England." "Letter by Mr. Turner to Mr. Moises on the Lead-mine District in the Northern Counties; with Observations on the Practicability of continuing a Section of the Strata from Sea to Sea." "Essay by Mr. Turner on the Aërated Barytes; with an Inquiry whether it has yet been found in the Northern Lead Mines." "Memoir on the Circulation of Air in Mines; translated from the French by Mr. Turner."

It is, in short, perfectly clear not only that the Society owed its origin to Mr. Turner, but that at this early period of its existence, and for a long time afterwards, he was the very life and soul of it. The following passage in a letter to his brother,

dated July 22, 1797, and written in reply to a communication from him of the intention of the Trustees of Manchester New College to invite him to undertake apparently the office of Theological and Resident Tutor in that institution, shews his consciousness of the important relation which he had sustained and continued to sustain to the Society as its founder and guardian:

"At present," are his words, "I am in a situation where I meet with respect in a degree which I am conscious I often do not deserve; and, from some occasional circumstances of good fortune, have been rendered considerably useful, not only in connection with my congregation, but with others, particularly with the Literary Society, which I have some right to consider as a child of my own; which, however, by the kind co-operation of persons of all parties and sects, has grown far beyond my expectations, but which is not yet fit to be left to itself; and I see no individual here who possesses the inclination, and at the same time the spirit and perseverance, to rear it to a state of maturity."

We have a proof in these words not only of Mr. Turner's sense of the importance of the services which he had rendered and was rendering, but also of the conscience which he made of turning his great powers of usefulness to the largest account. There can be no doubt, too, that in this and in several other instances of a similar kind, he judged rightly in determining Newcastle to be the scene of duty and exertion providentially assigned to him. His career throughout was a most happy exemplification of the state of things indicated by the saying, "the right man in the right place."

Upon the Literary Society was grafted, towards the end of the year 1802, an institution for Public Lectures on Natural Philosophy, which was inaugurated by the delivery, on the 16th of November of that year, of a "General Introductory Discourse" by Mr. Turner "on the Objects, Advantages and intended Plan" of the new institution. In the title-page of this discourse, he describes himself as lecturer in the new institution, and the duties of this office he continued to discharge for upwards of thirty years, retiring from it in 1833. In this capacity he prepared and delivered lectures on an amazing variety of scientific subjects, forming the contents of no less than thirty volumes of MS. note-books.

In the year 1824, again, on the formation of the Natural History Society, it is Mr. Turner upon whom the task devolves of delivering the Introductory Address, and the same office is performed by him on the opening of the Literary Society's new rooms in the autumn of the year following.

His engagements as lecturer drew upon him, in 1808, an anonymous rebuke from one who thought that "a minister of the gospel might be better employed than in the vain pursuits

of practical philosophy.”* To this and some other similar covert attacks, Mr. Turner replies in a letter to the ordinary members of the Literary Society, in the course of which he calls attention to the circumstance of his having, since his appointment to the office of lecturer to the new institution, “frequently received anonymous addresses,” which convinced him of the existence of individuals in the Society neither friendly to the new institution nor its lecturer. He proceeds to notice more particularly the objections from which the words above quoted are taken, answers everything that is urged against the institution, and then, with reference to the remarks upon himself personally, says, with characteristic humility, but also with manly firmness and dignity,—

“Deeply conscious I fear I must ever be of much imperfection and neglect in the discharge of my duty as a Christian minister; but while I have the satisfaction to enjoy the candid indulgence of those highly esteemed friends to whom alone in this world I conceive myself accountable, I am persuaded that the members of this Society, as such, will readily admit that I owe to them no explanation or apology for my conduct in this respect.”

The result was the passing unanimously at the ensuing monthly meeting of a resolution having reference to the circumstances, and couched in these terms:

“That the thanks of this meeting be given to Mr. Turner as a proof of the high sense they entertain of his services in the due discharge of his duty as a lecturer to the new institution, and for his unremitting exertions in promoting the welfare of the Society since its first existence.”

It was further resolved subsequently, that Mr. Turner’s letter of acknowledgment to his brother Secretary be requested for publication along with the resolution itself.

A similar resolution was also unanimously passed at the next annual meeting, on the 7th of March, 1809; on which occasion it would appear, from the number of votes given in the election of officers, that unusual excitement must have prevailed.

We return for a moment to a notice of Mr. Turner’s efforts in connection with his congregation and its associated institutions, for the sake of shewing that the attention which he gave to the Literary Society and to science did not cause him to lose sight of the interests of those who had of course the first and strongest claim upon his services. We find him in 1796 revising the rules and orders of the charity-school belonging to the Hanover-Square chapel, and preparing prayers, with a table of lessons to be read before prayer, for the use of the children attending it. In 1803 is issued “An Advertisement of a Friendly Religious Association in the Vestry;” and in 1813, the “Address of the Unitarian

* *Gateshead Observer*, April 30, 1859.

Tract Society" of Newcastle, under whose auspices have been issued a very long series of tracts, several of them the productions of Mr. Turner's prolific and ever-ready pen.

Let it not be forgotten, too, that during many of these years he was engaged in the labours of a private school; and of the high sense entertained by his pupils of his merits as a teacher, and of the benefit which they had derived from his instructions, we have a remarkable proof in their presentation to him, in 1803, of a very large and valuable telescope.

But indeed it would scarcely be exaggeration to speak of the range of Mr. Turner's activities as boundless. The mention of the year 1803 reminds us of a curious illustration of this that is furnished by the existence of a circular, dated "Trinity House, Dec. 9, 1803," and signed "William Turner, Chairman," requesting the person addressed, on behalf of the committee of leaders of the Police Association, to transmit the name of his deputy to Mr. T.'s house in Percy Street. Like his paternal grandfather,* at the call of his country's danger, Mr. Turner does not appear to have regarded the performance of any of a citizen's duties as inconsistent with his sacred profession, and to have been willing on an emergency to exchange his usual weapon, the pen, for the constable's staff.

We have seen how much Mr. Turner had to do with the origin and development of the Literary Society. The Jubilee School, as it was called from the time and manner of its commencement, was another institution of Newcastle in the foundation and establishment of which he had a principal share. The account which many years afterwards he himself gave of his part in it was this, that in the midst of the preparations that were being made for a general illumination in honour of the fiftieth or jubilee year of the reign of George III., he was stopped in the street by Mr. Hadwen Bragg, a member of the Society of Friends, who asked him, "Is there no way of putting a stop to this?" In the course of the conversation which followed, a scheme was hit upon. Mr. Turner called upon the vicar (the Rev. Mr. Smith), the Corporation were memorialized, who fell gladly into the proposal, a subscription was raised, and, in place of the transient glare of an illumination, the town was adorned and benefited by the enduring memorial of an excellent school.

Mr. Bragg's question was a "word in season," and, as it turned out, a most fruitful hint; but cheerfully admitting the seed to have been good, we cannot fail to perceive that it had the luck to fall upon the best of ground; and indeed we do not know but that the happy suggestion itself of the school as a substitute

* The already mentioned Rev. John Turner, who in 1715 took an active part on the side of the Government against the Pretender, and rendered good service to the General in command of the troops near Preston by the interception of a messenger with despatches.

for the extravagance may have been Mr. Turner's own. At all events, it was not to every man of his acquaintance that the shrewd Quaker would have thought it worth his while to address his question; and he to whom it was addressed was doubtless well known to him as one always ready to listen, and to listen patiently and with earnest attention, to a proposal having the advantage of his fellow-townsmen for its aim.

From the introduction into the above anecdote of the mention of the vicar, we may take occasion to observe that Mr. Turner appears to have been in habits of intimacy with the Rev. gentleman in question. "Old standards," we are informed, have been heard to say, that "in the days of Vicar Smith it was a common sight to see Mr. Turner and the vicar in the streets together arm-in-arm."

A local paper* observes that similar friendly relations subsisted between the minister of the chapel in Hanover Square and the late rector (Rev. Mr. Collinson) of Gateshead; and we can confirm the statement from our own recollection, having once had the honour of dining in company with Mr. Turner, and introduced by him, at the rector's hospitable table. From the same source we learn that the intimacy originated in the offer, "which was thankfully accepted," of the loan of a volume of one of the Fathers to Mr. Collinson, whom he had overheard inquiring for it, from Mr. Turner's own library. An anecdote is added, which also we remember hearing from Mr. Turner's lips, of Mr. Collinson's, on occasion of a musical festival in his church, accommodating his friend the Dissenting minister and a young lady whom he had in charge, all the other seats being occupied, with places in the reading-desk! The story, it is justly intimated, is illustrative of the playful humour which was an element in the characters of both.

Traditions and reminiscences such as these are apt to call forth a painful feeling of the contrast between the state of things indicated by them and that which now prevails; but there is comfort in the thought that the more rigid line of demarcation now wont to be drawn between the clergyman of the Establishment and the Dissenting clergyman, and between the Trinitarian and the Unitarian divine, if it be chilling to many of the charities of intercourse, and calculated to interfere with an interchange of ideas as well as of civilities that was both pleasant and improving, is largely to be attributed to a clearer and more just perception, on both sides perhaps, of the importance of the differences that separate them, and on one side at least, that of orthodoxy, to a more consistent earnestness in behalf of the doctrines which it is in honour and in conscience bound to uphold. The Established clergy especially of some two or three generations ago were often friendly and familiar because they were careless and indifferent.

* *Gateshead Observer*, April 30, 1859.

To return to the Jubilee School. There was at first a school for boys only. A French traveller (M. Simond) and his wife visiting this school with Mr. Turner, the lady remarked to him on coming away, "These youngsters will one day need wives, and should not have to feel ashamed of their partners." The remark, as we may be sure it would be, considering to whom it was addressed, was mentioned in committee, and the Royal Jubilee School for girls was the consequence.

In connection with these schools, as well as with the Literary Society, and, as we shall see, with many other Societies and public movements, Mr. Turner's services as Secretary appear to have been in request and to have been freely given. In a MS. list of his publications, mention is made of Reports of the Jubilee Schools for the years 1811, 1812, 1813, 1814, and he was engaged in correspondence in reference to them with the Duke and Duchess of Northumberland, the Bishop of Durham, Joseph Lancaster and others.

His facility in writing must indeed have been extraordinary, and was in singular contrast with the difficulty which he had in expressing himself in unwritten speech, — a difficulty which, whether constitutional or early acquired, he was fully sensible of, and often took occasion to deplore.

(To be continued.)

THE STORM.

My Father, O my Father, forsake not thou thy child;
The drifted clouds are black'ning and the tempest groweth wild;
I fear the glooms of silence in the pauses of the wind,
I shudder to be thus alone—where art thou, Father, kind?

The wind is howling loud and fierce, it deepens in its roar;
It breaketh hollow on the ear as surges on the shore;
The red forked lightnings flash athwart the dark and sullen sky;
I hear the booming thunder peal—ah! whither shall I fly?

My heart is beating fainter, and I sink upon my knees,
And stretch my hands out through the dark to Him who ever sees;
But ah! my eyes are blinded by a mist of falling tears
To all save flitting shadows, that but add unto my fears.

But hark! a voice comes distantly across the dreary moor;
He heareth me, He calleth me, my safety now is sure;
I come to thee, my Father dear, I am not now afraid—
Ah! had I known that thou wert there, not weeping I had stayed.

I know thou'rt waiting for me, with thy sheltering outstretched arms,
And so, though fierce the rushing blast, no longer it alarms;
Thy voice makes music through the storm, it calleth me once more—
I come to thee, I come to thee! Life's stormy night is o'er.

Dorchester.

A. E. B.

REV. ROBERT HESKETH, OF PLATT AND TINGLEY.

SIR,

In the "Sketch of the History of Platt Chapel, near Manchester," in the *Christian Reformer* for this month, p. 282, you state that little is known of the Rev. Robert Hesketh after 1712.

This is scarcely correct. He resided and preached at Tingley, four miles west of Leeds (probably soon after or about the time of his marriage), was living in 1725, and was buried in the private burial-ground of the Eure and Pickering families, leaving three sons and two daughters. The family name is now extinct. He married, as you state, Miss Hannah Sykes, daughter of Col. Sykes, granddaughter of Capt. Pickering, by his wife, the sister and co-heir of Ralph, eighth Lord Eure, of Wilton Castle, Durham, and Malton Castle and Stokesley, Yorkshire. She died in 1760, and, as well as Capt. Pickering, was buried at Tingley. See pedigree of the Eure family, as copied in "Thoresby's History of Leeds," from the original document in the possession of Joseph Swaine, Esq., Brier Hall, near Leeds, a lineal descendant of the Eures.

Mr. Hesketh frequently performed service in a large upper room, in a farm-house belonging to the family, and the old pulpit was destroyed only a few years ago.

The Crescent, York, May 9, 1859.

EDWARD SWAINE.

[We willingly insert the letter of our respected correspondent. The statement, however, which he attributes to us is part of the account quoted, and acknowledged by the usual typographical marks, from Mr. Booker's valuable work.—ED. of C. R.]

"I AM GOD AND NOT MAN, THE HOLY ONE." (Hosea xi. 9.)

SIR,

A NEW-COINED title, and no less irreverent than ungrammatical, "*The God-man*," has of late years been introduced *from* the pulpits of the Church of England in particular,—I say *coined*, for no such conjoined words are to be found in either the Old or the New Testament (and I challenge any *priest* or parson to point out such), and I very much doubt whether they can be found in any of the writings of the old divines either in Church or Dissent.

In an annotated copy of the works of the highly talented but unfortunate Lord Byron, presented by his Lordship to the present Lord Broughton,* appears the following note, appended to Canto IV. of his *Childe Harold*, and in his *Lordship's writing*, but which I believe has never appeared in print: "Mr. M—— is a careless blockhead, and forgets that, in addressing the Deity, a blunder becomes a blasphemy,"—a hint that might, even from such authority, be applied to some of our younger clergy of the Church of England in this and many other neighbourhoods.

THE WRITER OF THE ARTICLE, SIGNED
AN UNITARIAN, BUT NO DEIST.

Notting Hill, May 6, 1859.

* Recently purchased at a sale of the library of the late Mrs. Smith, of Easton Gray, by a bookseller of Bristol.

CRITICAL NOTICES.

Jesus Christ, in the Grandeur of his Mission, the Beauty of his Life, and his Final Triumph. By Edward Whitfield. Pp. 274. E. T. Whitfield, Strand.

SINCE Jesus lived that sublime life in Palestine, now more than eighteen eventful centuries ago, how many beside the evangelists have endeavoured to portray it in a book! So that at the present time there are Lives of Christ enough to fill a library. Some are written critically, others didactically, and indeed in every conceivable manner; yet where to-day is the perfect one, or which in its own class is worthy of the subject? We do not mean by these remarks to disparage the efforts of learned and reverential Christians, for in this work not only piety but true genius has sometimes been exhibited, so much as to infer the magnitude of the undertaking, the rich and varied gifts required, and, above all, the inexhaustibleness of the "well of water springing up into everlasting life," which the Christ by doctrine and life made manifest. It is truly wonderful how that life satisfies all the needs and moods of the human soul, and although each one takes therefrom what he feels to be necessary, the inexhaustible Christianity abides from age to age. This conviction may compensate us somewhat for the distance of time which separates us from the outward facts of the Lord's history. We may behold that history evolving itself in human experience through long eras of the past; and thus from the vantage-ground of the present can behold the future grandeur of Christianity, when it shall have permeated deeply souls and nations. Still to this end reverent spirits must ever go to the life of that Divine One as on a pilgrimage of wisdom and love, and return filled with its illumination. What Jesus did and said and was, will, yea must, form subjects for thought, discourses and books evermore. We are not therefore surprised to see "*Jesus Christ, in the Grandeur of his Mission*," by Mr. Whitfield, nor shall we say the book is unnecessary because so many have been written on the same subject. Every Life of Christ may have its place and use. We believe this one has, and, further, that it supplies a felt want in our church. Few churches possess more rich and profound criticism than ours on the mission of Christ. What we now need is, that in harmony with that correct criticism, that life should be presented to us in its living reality by a mind inspired by affectionate love and reverential faith; and Mr. Whitfield has certainly done something in that direction. There is a true evangelic spirit pervading the volume. It reads very much like a running commentary on the facts of Christ's life. Indeed, there is but little ostensible criticism either of the Greek or English text of the Gospels, or of the sense they bear among us. In a few cases we demur to the author's expositions, but we will only quote the following relating to the sufferings of the Saviour in Gethsemane. Mr. Whitfield says, "No marvel was it that the tortures of memory and apprehension *unmanned* the Lord for a brief interval." There is no doubt the agony of Jesus was intense. But why regard it as the result of fear. No spirit that ever trod this earth was so sublimely above the direst outward circumstances, or had such unwavering faith in the will of God. He it was who said, Fear

not them that can kill the body; trust in God; not a sparrow falls to the ground without your Father. Nor do we believe in this sad hour it was the hate of Pharisees, or the dread of the cruel cross, or the fear of ignominy that would make *him* agonize. We search for such sorrow in the mainspring of his life, disinterested love. He had not come to bring peace on earth, but a sword. This was a necessity in the then condition of the world; and lo, the terrible struggle of good and evil was about commencing, and like to a dire tempest, was already bursting upon the head of the disciples. Hence he had prayed that their faith failed not, in that touching and indescribable prayer contained in the seventeenth chapter of John. We will quote for our readers the last part of the first chapter of the book, entitled, "*Home and its Influences*" (which by the by might be better named, "*Christ's Home and its Influences*"), as a fair specimen of the style and the contents of the volume:

"With reflections on his own destiny, moreover, would be blended in the mind of Jesus strong and bitter thoughts on the state of his countrymen. Their degeneracy would afflict his spirit. Of the numberless vices which disgraced men of the most profound external sanctity, he could not be ignorant. Intimately acquainted with the different sects of the people, and the profligacy, the hypocrisy, and the grasping ambition which dishonoured all, he must have deeply lamented that their fall was like that of Lucifer, star of the morning. The slavery, political and moral, of his nation, must have oppressed his heart with grief and anguish. How often would he meditate in secret on this prostitution of God's best gifts,—on this rebellion, dire as the ancient apostacy, against the Most High! And when his mind was full of great thoughts; when the crimes of the oppressor rose up before him, and the cry of the oppressed seemed to be borne to him upon the winds of heaven; when the moral vileness of those in high places disgusted him the most,—would he not wish that he might be employed to stem the tide of moral corruption which, like the waters of the Jordan, was flowing through the land, and flowing also, like them, into a sea of death? Would he not ask of himself the question—perhaps of God—whether his ardent zeal in the cause of humanity and religion, and his burning desire to redress the wrongs which might be wept with tears of blood, were to die away during his life, or to find with him a common grave?"

"To break the uniformity of his life at Nazareth, such, in the mysterious characters in which the future was wrapped, may have been the mental occupations, the wrestlings of the spirit, and the noble ambition of Jesus Christ. Whilst they did not enable him fully to penetrate it, they prepared him for that future. His religious studies disciplined his mind: at the same time that his conjectures as to the part he should hereafter enact in the world confirmed the pure benevolence of his character, they contributed equal consistency and strength to his resolutions to acquit himself courageously and faithfully in any post which might be assigned to him by Providence. Thus was Christ disciplined for his future labours, trials and triumphs, in the quiet home of his parents at Nazareth."

At the conclusion of each chapter is some well written original poetry connected with the foregoing subject, which may prove attractive to many readers. That just following our quotation is given, entitled, "*Aspirations:*"

"His life advanced beneath home's simple shade,
And manly graces clothed him, but there grew,
Where piety a hallowed fane had made,
Thoughts high and consecrate to the Ever True;

There love intense and reverence deep were shrined,
Thence wafted homage to the One Great Mind.

"One mighty longing filled his ardent soul—
These quiet daily toils were not for him;
How oft his spirit spurned their dread control!
How oft he wandered till the stars grew dim,
That destiny to read by inward light—
His days' rapt mystery, his dream by night!

"He sought it in the silent stars on high:
He sought it in the murky gloom around;
Ah! in the misery that brooded nigh,
In a lost nation's guilt and woe 'twas found,
Where foul hypocrisy betrayed no fear,
Hope shed no brightness, penitence no tear!

"God's spirit moved to inmost depths his own,
And on the future fixed his kindling gaze:
Dark were its visions—fearful—yet there shone,
Where darkness brooded, heaven's serenest rays;
For man to suffer—thus he read his lot—
In God to conquer, if he quailed not.

"With soul elate he waited heaven's behest;
Gleamed spectral terrors? still serene he stood;
Onward to meet the day his spirit prest,
Triumph to win for human brotherhood:
Not for himself he lives—his life is given
To man, to duty, to all-pitying heaven!"

The British Quarterly Review, No. LVIII.

THE general tone of this No. is rather below the early promise of this respectable periodical. Its articles are prevailingly slight. We would make an exception in favour of that on "Physical Training," which is judicious and instructive. The No. opens with an account of the "cheap literature" of the day, in which the reviewer laments the very small amount of wholesome instruction. The current literature and amusements, not excepting the lectures, which in this country find favour with tradesmen and the class just below them, suggest uneasy thoughts about the kind of education going on amongst us. Sir Archibald Alison's History of Europe receives in a short article its too well deserved sentence in some such terms as these—"A dull array of vapid sophistries and turgid narrative, wrought out in what Carlyle calls gaudy windbags, and neutralizing history into false theory and misstated facts." There are articles on Japan, Madagascar, Lady Morgan's Diary (a work really beneath notice), Mr. Morley's Bartholomew Fair, the Administration of the Punjaub, and the Reform Question; but none of these deserve especial mention. The article entitled Baron Bunsen's Bible, bears traces of the *odium theologicum* of the religious party to whose interests the British Quarterly is chiefly devoted. After an introductory statement of Bunsen's acquirements and accomplishments, this is the ranting, tasteless style of description applied to the first portion of his Bible:

"A miserable superfetation of Rationalism! An anti-supernaturalist hash of the Bible, served up all cold for the delectation of an age of reviving faith! When we think on the one hand of what Bunsen might have done for his

generation in this way, and of these shivering pages on the other, we know not whether the sense of grief for the loss we have sustained, indignation at the insult offered to our holiest convictions, or just resentment at the wrong done alike to God and man, ought to be the most predominant feeling. One is struck with awe and horror at the mysterious workings of that evil alchemy, which has achieved the shameful triumph of transmuting ten such shining talents into a heap of unsightly dross!" * * * "Done into English, in short, his object is the restoration of unbelief."

The British Quarterly Reviewer represents Bunsen as aiming to revive the exploded theories of Paulus. This we believe to be a very unwarrantable statement. That Bunsen supports some theories and interpretations which less imaginative theologians of our own country will generally decline to accept, we can well believe. But we shall be surprised indeed if the whole weight of his authority is thrown, as the reviewer would represent it, into the anti-supernatural scale. We have his distinct declaration that, in his view, without an historical Christ all Christianity is delusion, and everything like Christian confession either hypocrisy or self-deception. Bunsen is led by his doctrine of "theological consciousness," which he shares with some of our own body at home, to do serious injustice to English Unitarianism. It were rather a feat for some fanatic of the Spurgeon school, than for a scholar and a Christian philosopher, to represent the Unitarianism anterior to Channing as in "peril of becoming Judaism without the Law, Mohammedanism without a Prophet, and Stoicism without Stoics."

Without desiring in any degree to commit ourselves to Bunsen's theological views, we cannot too strongly express our disapprobation of the appeal to mere theological prejudice made by the reviewer. In the same unworthy spirit, the reviewer, at p. 429, classes Priestley with Collins and "English and German Deists" and other "free-thinking gentry," whose object was to sweep "the Old and New Testament clear of the cobwebs of supernaturalism." If the reviewer does not know that Dr. Priestley was strong in his assertion and vindication of the miracles of the New Testament, he is not competent to write on the subject. If, really acquainted with Priestley's opinions, he describes him as an anti-supernaturalist, the reviewer must be placed amongst those shameless men who, in the gratification of their theological antipathies, wilfully violate truth. We extract the autobiographical account of Bunsen's literary life, and can at least make grateful acknowledgments to the reviewer for the translation of this:

"From his childhood in his father's house, directed by pious and experienced Christian parents to Christ and the Bible, and instructed by them in its truths, the author was already introduced when a boy to the reading of the Scriptures in the two original tongues. In 1806 he read Genesis and the Gospels at school, and in 1807 he read the latter in Syriac as well, under the guidance of a pupil of Michaelis. When he went to the University, in the year 1808, to study theology, he had the good fortune to find in Arnoldi and Hartmann conscientious and thorough instructors in his exegetical studies, especially in the Old Testament. When, in 1810, he turned to the investigation of classical antiquity, he by no means lost sight of his biblical researches, but regarded them as a pursuit to which at a later period he would have to return. It was his duty to learn and to practise the science and art of historical criticism in the pages of the immortal classical standards of descriptive power, and to let the truth of the biblical Christian belief attest itself by con-

tact with life and experience. Conscious of this he proceeded, during a seven years' course of study begun at Marburg, to follow at Göttingen, under Heyne's guidance, the path which leads to the knowledge of antiquity. He had as his companions in this pursuit like-minded friends and contemporaries, of whom it will suffice to name those who are gone to their rest—William Hey, Charles Lachmann, and Frederick Lücke. Next it fell to his lot to receive at Paris the affectionate instruction of Sylvester de Sacy in Persian and Arabic, which was of lasting and great importance to him in studying the Bible. Lastly, when summoned to a new and practical career at Rome, it was his happy lot whilst living there with the great master of historical criticism, Niebuhr, to converse with him on biblical science as well as on other topics. For the subject was as little distasteful to that great man as he himself was estranged from belief in the Bible. By Niebuhr he was often urged and encouraged to proceed in his critical attempts in this field. As early as 1817 he had resumed these at Rome, and in that year he gave public intimation of the fact, on occasion of the Tercentenary Festival of the Reformation. During the twenty-two years of his stay in that metropolis, he continued his study of the Bible and related subjects, as viewed from the centre of the Bible—viz., from the *Life of Jesus*. The first outlines of that Life and of that of Paul fall between the years 1823 and 1834. In the year 1835 he brought together the results in the form of a complete critique of the Gospels, as it had shaped itself and assumed definitive form in his mind in those years. The genuineness of the Gospel of John, as the work of the eye-witness, formed the centre of this critique. From thence he came back to Genesis. In the year 1837 he translated the prophets Joel and Jonah, with accompanying critical investigations, which, in the year 1856, he committed to the press as a portion of the detailed exhibition of the Hebrew consciousness of God (Hebräischen Gottesbewusstseins) in his work entitled *God in History*. In the year 1842 he proceeded, after many preliminary critical labours on the Psalms, to translate a selection of sixty of them, which appeared in 1846 at the head of the *Evangelical Hymn and Prayer-Book*, edited by him, but without his name. In Rome as well as in England, where he lived for nearly fifteen years, he had, as a scholar and as an ambassador, ample opportunity of observing from the two most opposite points of view the inestimable worth and absolute necessity of the Bible and its use. In both countries he found Christian thoughts and dispositions; but, as at an earlier period (1814) in Holland, so in England in his riper years (1841—1854), he saw and learnt by experience on a grand scale the immense importance of the reading of the Bible, and of an evangelical faith and a Christian fellowship founded thereon amongst a free people. During his stay in the latter country, he kept up the habit, which he had prescribed to himself as a law at Rome, of devoting one or more months at least of each year to direct labour on his 'Bible.' Thus, in 1849, he finished the text of a complete *Harmony of the Four Gospels*, according to the plan sketched out in 1835, with John in the forefront. At length, in the summer of the eventful year 1850, he found time to his great comfort to write the *Life of Jesus* in essentially the same form in which he is about to lay it before the Christian congregation at the end of the present 'Bible.'

"In the summer of 1854, having been restored to the unbroken leisure he had long endeavoured to obtain, although not so soon as he wished, and having returned to his native land after an absence of forty years, he at once determined to combine all his previous results in one comprehensive work on the Bible, and to bring his preliminary labours to a close. Accordingly the task now before him was first of all a complete translation of the Bible, and the supplementing of his isolated critical labours. In the next place the most concise and clearest form of expression was to be found with a view to meet the wants of the Christian congregation, and this without sacrificing thoroughness. The work now before the reader is thus the fruit of nearly

twenty years of learned preliminary labours (1817—1835), following on seven years of previous academical studies of this department of knowledge. The twenty-two years, from 1836 to the autumn of 1857, thus constitute the period of methodical labour on a work which in 1854 received its present shape. The experiences of a long life, the cheerful mind, and the unimpaired intellectual powers vouchsafed him by God, encourage the author to hope that it will be permitted him to pay in his old age the enthusiastic vows of his youthful days!" *Bibelo*, pp. cxviii.—cxx.

North British Review. No. LX.

HERE is abundant variety of topic, including Milton, Birds, Douglas Jerrold, the British Press, some modern poems, Lord Brougham, Indian Colonization, "Socinianism," the Port Royalists, and the Lectures of Sir William Hamilton. There is a general equality about the articles, but not one that rises to such merit as to be deserved to be remembered a year hence. The reviewer of Masson's Milton gives us a painstaking abridgment of that portion of the book which belongs to Milton's life apart from his times.—The writer of the panegyric on Lord Brougham has produced an article which, but for the extracts from the speeches, would be unreadably dull. Lord Brougham can well afford to have his faults as a writer, an orator and a politician, fairly put in the scale against his sterling merits. No living public man in England will have as large a balance to his credit.—The sketch of Douglas Jerrold is not chargeable with dulness, yet it is moderate and fair. The reviewer finds fault with Jerrold's habitually ignoring religion in his novels, but exempts Dickens and Thackeray, his literary peers, from this censure. We almost wonder at Dickens being allowed to pass uncensured by this orthodox and Calvinistic journal, for no living writer of fiction has given smarter blows than he to men whose religious profession is more apparent than their good morals.—The article entitled the "History of Socinianism" professes to be a chapter of ecclesiastical history. The writer is "well up" in the names of the men whose lives and works contain the history of Unitarian opinions. But of the spirit and essential characteristics of the several men he names he knows little, contenting himself with repeating, with some modifications, the customary depreciatory terms to be found in all orthodox books. Hetzer was "quick, superficial and vain;" Servetus was a "vain sciolist;" David Georgs or Jovis is described as the "Joe Smith of the Socinian movement;" Lelius Socinus was a "wily Italian of outward polish and inward hollowness;" Faustus Socinus, though gifted with "versatility and polish," was "ill-trained and shallow." The fairest part of the article is the brief sketch (so brief indeed as to be little more than the enumeration of names) of the rise and growth and alleged decline of English Unitarianism. The reviewer blunders in his allusion to modern legislation. The last legal restrictions on Unitarians as such were swept away in 1812, not in 1828 and 1829. These were the dates of the Repeal of the Test and Corporation Acts and the Catholic Disabilities. The Chapels Act of 1844 did not "put Unitarians in possession" of a single chapel or endowment; it only hindered orthodox spoilers from putting themselves into possession of property handed down from father to son, without a break in the chain, from the ejected clergy and their followers of 1662 to the Unitarian occupant of to-day.

The reviewer admits that Unitarianism is the embodiment of doubts and difficulties, which have constantly manifested themselves from the days of the apostles downwards to our own. Luther, and other men only less great, have owned to their temptations and embarrassments on the article of the Trinity. What a remarkable list might be made of the men in other churches who, on this article of faith or that, have developed something of heresy,—Erasmus, Grotius, Chillingworth, Jeremy Taylor, Tillotson, Robert Hall, John Foster,—to name none of the living men in the Churches of England and Scotland who are known to be not untainted by a speck at least of “Socinian heresy”! This is no accident, but a normal growth, a proper effect, from a great cause. The reviewer may, if he can, satisfy himself with setting it down to that innate corruption of man’s will in which he believes, even leading him to rebel against God’s grace! More philosophical reasoners will seek a deeper cause for this irrepressible growth, and, finding in some minds a tendency to Unitarian speculation wherever the Scriptures are received and studied, and this tendency developing itself not among “fanatics,” though Luther gave that name to the Unitarians of his day, but among moderate and thoughtful and rational Christians, will not avoid the conclusion that Scripture is not altogether hostile to Unitarian views. Our reviewer can find comfort both in the past and the present. He can discuss with admirable calmness the torments and death of Servetus and Valentinus Gentilis. These things move him not. Gentilis had signed his own death warrant. Not Servetus, but Calvin, is to be pitied. They who criticise Calvin for burning that troublesome heretic “*want the head or the heart to understand the great divine of Geneva.*” The plea which the reviewer offers for the great head of his sect is significant enough, and tells us what doings might be re-enacted if our countrymen generally had the sort of head and heart which the North British critic admires. “Not only his (Calvin’s) dearest affections, the cause of the gospel itself, seemed bound up in the life and death struggle in which the infant church was engaged. For it, had he laboured, watched, prayed and hoped; and now when the crudities of a vain sciolist were about to make havoc of what he held dearest and holiest, do we wonder that he silenced the man, even though we deplore the manner in which it was done?” This article, to our amazement, has been commended by a contemporary for something like moderation and candour. True, there are a few civil words at the end, conceding the praise of ability and literary activity, &c., to the “Socinians of Great Britain.” We will not without a protest give up our great and good men of past days to be reviled as fools or fanatics. But the reviewer’s great comfort is that we are “a small and decreasing sect.” If we were as small and as insignificant as our neighbours are sometimes pleased to describe us, we believe they would let us alone. There is just now an amusing revival of anti-Socinian zeal. Why is this? We believe the answer to be, that the orthodox leaders are, like their forerunners Luther and Calvin, perpetually troubled by the outbreak in *their own churches, among the more thoughtful of their own scholars and students, of Unitarian opinion.* It is not against us that this artillery is so much directed, as against the disaffected of their own troops.

Unpunished Cruelties on the High Seas. A Letter to Samuel Whitbread, Esq., M.P. By a Liverpool Merchant. Pp. 15. London—Ridgway.

No one can read the police and judicial reports connected with our sea-port towns without being startled by the too frequent narratives of brutality, violence and cruelty perpetrated on the high seas. We have received from a brave and truthful young fellow, now serving before the mast in the merchant service, details of cruelties and even of *murders*, committed at sea, of the most harrowing character. These have generally been in American ships. The brief but excellent letter of the Liverpool Merchant before us shews beyond a doubt the necessity of more stringent legislation in suppressing or punishing offences against the person committed on board ship. This is the state of things now existing:

"The majority of these cases occur on the high seas, and, in accordance with international law, the authorities at the port, where a foreign vessel arrives, are entirely powerless to punish any crime that may have been committed during the voyage. Doubtless among the English vessels that arrive at New York and New Orleans there are those, wherein the life and health of some poor sailor has been endangered, and in such instances the American authorities can take no steps to bring the offender before a court of justice. Certainly the converse holds true, and American ships are constantly discharging at the port of Liverpool men who must go at once to hospital, and who have no legal protection whatsoever.

"If an assault occur in an American ship while lying in the river, our police are at once called in, the case is investigated, and the prisoner may be punished. But if the assault occur in an American ship some four miles off, our law is powerless, and the hands of the American consul are so completely tied, that he can rarely accomplish anything. It is true the American consular regulations declare: 'If a citizen of the United States be charged with a criminal offence alleged to have been committed at sea on board of an American vessel, it will be the duty of the consular office to require that the individual accused be delivered up to him to be sent home for trial.' But practically, the Extradition Treaty of 1842 limits this right to the crimes of murder, assault with intent to murder, robbery, piracy, arson, forgery, and the utterance of forged papers. The result of course is that ordinary assaults, and kindred offences, nay, even manslaughter, escape punishment altogether.

Among the various books and pamphlets lately received, of which we are unable this month to give any detailed notice, we may mention, "Outlines of Christian Doctrine," ten sermons, philosophical, earnest, deeply religious and often beautifully eloquent, by Rev. Charles Beard. "The Holy Scriptures of the Old Covenant," being the first volume of the revised translation published under the auspices of the Unitarian Association, the revision being that of the late Rev. Charles Wellbeloved, of Rev. G. Vance Smith and Rev. J. Scott Porter. The volume before us contains the books from Genesis to Ruth, all translated by Mr. Wellbeloved. A new edition of Dr. Jas. Carlile's "Manual of the Anatomy and Physiology of the Human Mind." "Studies in English Poetry," by Joseph Payne. "Knutsford," being a little volume of local traditions and history most pleasantly put together by Rev. Henry Green. Mr. Madge's admirable sermon on the completion of a thirty-four years' ministry at Essex Street. The "Life and Times of Rev. James Woods," a valuable chapter in the local and ecclesiastical history of Lancashire, by Rev. F. Baker. Of some of these we hope to give in due time a report adequate to their merits.

INTELLIGENCE.

DR. ROBERT LEE AND THE EDINBURGH PRESBYTERY.

A special meeting of this Presbytery was held on Friday, April 8th, to receive the report of the committee appointed to investigate the question of the alleged innovations in the Old Greyfriars' Church. The report was a voluminous document, consisting of a detailed record of all the proceedings at the various meetings of committee, with a report by a sub-committee appointed to examine Dr. Lee's book of Prayers. The report, on the whole, went to shew that the mode of conducting divine service in Dr. Lee's church was not in conformity with the law and practice of the Church of Scotland. A motion was carried by 15 against 9 that "the Presbytery receive the report, and order it to lie on the table till Tuesday, the 26th inst., at twelve o'clock, and further order that in the mean time the report be printed and circulated by the committee—to which the Presbytery adjourns for consideration of said report."

On Tuesday, April 26th, accordingly, the Presbytery met. Dr. Simpson proposed the following deliverance for the adoption of the Presbytery :

"The Presbytery having received and considered the report of the committee given in at last meeting, in pursuance of the remit made to them under date 23rd February, 1859, find—1. That the practice has been introduced into Old Greyfriars' Church, Edinburgh, of standing at the singing of psalms, and of kneeling at prayer, and of which the Presbytery disapprove as inconsistent with the immemorial usage of the Church of Scotland. 2. That the prayers are read by Dr. Lee in public worship. 3. That Dr. Lee uses, and others officiating for him in Old Greyfriars' Church use, a book, either in manuscript or printed, entitled 'Prayers for Public Worship,' a copy of which has been laid on the table of the Presbytery. 4. That the order of service contained in the said book, and in so far as admitted by Dr. Lee to be an exponent of the mode in which he conducts the devotions of the congregation, is at variance with the law and usage of this Church in the following respects :—1. That he commences the service with the reading of verses of Scripture, as an introduction to the devotional exercises. 2. That, after the confession of sins, certain passages of Scripture are read styled 'comfortable words,' and which may be regarded

as occupying the place of what is termed absolution in other liturgies. 3. That the prayers are broken into fragments, and although Dr. Lee explains that in using them he gives them a continuous form, yet from their structure—each short prayer being complete in itself—it is impossible to give them that real unity which is agreeable to the law and practice of the Church. 4. That in the use of this form, the people are directed to say 'Amen' audibly at the close of each prayer—all which, being innovation, unknown to this Church and unauthorized by it, the Presbytery agree to enjoin, as they hereby do enjoin, Dr. Lee to discontinue the same, and to conform in future to the order and form of public worship as established in the Directory of Public Worship confirmed by Acts of Assembly and presently practised in this Church."

Dr. Stevenson, South Leith, seconded the motion.

Dr. Bryce moved, "That the Presbytery having considered the report of the committee, approve of the diligence of the committee, and find that it is not necessary, for edification, to proceed further in this matter."

Dr. Arnot seconded the amendment.

After a discussion of nearly six hours, the Presbytery divided, when 23 voted for the motion of Dr. Simpson, and 20 for the amendment of Dr. Bryce.

The first motion was therefore declared carried, whereupon Dr. Bryce, for himself and those adhering to him, dissented, and appealed to the Synod of Lothian and Tweeddale.

The discussion was attended by a numerous audience, and one or two attempts were made at applause, which however, were at once checked.

SOUTHERN UNITARIAN SOCIETIES.

The annual meetings of the Southern Unitarian, and Southern Unitarian Fund Societies, were held on Good Friday, April 22, at Southampton. The Rev. Pantton Ham conducted the devotional service and preached an admirable discourse in the morning from Acts xxii. 28, "But I was free-born." After illustrating the text, he shewed the advantages of free thought as applied to Unitarian professors. He described the difficulties under which they were placed whose earliest connections were with orthodoxy in becoming "free men." He pointed out the consistency of

Unitarian views, and their moral effect upon the individual character. Under the name Unitarian he included not merely a belief of the Unity of God, but all those awakening views of man's character, duties and expectations which, though not expressed by the term Unitarian, are comprehended in its teachings. He had no sympathy with those Unitarians who held their views lightly, or who found excuses for Unitarians remaining still connected with orthodox churches, under the idea that they had moral liberty to conform to other churches. He powerfully urged the right of private judgment, and the imperative duty of those who had arrived at what they regarded more enlightened conceptions of the great doctrines of the gospel, to carry out, by public support of such institutions as those he was advocating, the views at which they had arrived.

In the evening, the Rev. M. Davidson conducted the devotional service, and the Rev. Panton Ham preached a most appropriate discourse from John xii. 32, "And I, if I be lifted up will draw all men unto me." He commenced by illustrating the text as applicable to the notions of the disciples by whom Jesus was surrounded, expecting as they did a temporal Messiah. He dwelt upon the words "lifted up," as not applicable in any physical sense, but a moral one; to the drawing of all men, all nations, to a life of purity, making no distinction between Jew and Gentile. He observed that the great object of the gospel was the purification of man's character. He spoke of the superiority of Unitarianism in this respect, and ably pointed out the lax tendency of the views of the orthodox on this great and important subject, who were taught to rely on what Christ had done for them, and who did not therefore feel the responsibility attached to disobedience of the great moral precepts of the gospel. He spoke of the tendency of the age to better views, and eloquently exhorted his audience to a deeper attention to the practical duties of life, looking for their reward in the future kingdom of the Saviour.

After the morning service, the Rev. H. Hawkes was called to the chair, and the Rev. E. Kell read the report of the two Societies, which included reports from the various congregations in the district. A portion of these reports may be quoted as interesting to the general reader.

The report from Newbury stated, "that the congregation had since last spring gained the cause for which they were contending. Their chapel endowments were now held by trustees appointed by the

congregation (with the approbation of the Court of Chancery), without reference to religious tests. The expenses of the contest on behalf of their religious rights have been considerable, but it was satisfactory to record that the appeal to the liberality of the Unitarian body had met with a generous response. £250 was the sum required to be raised, and £50 only is now required to complete that sum."

The report from Poole states, "that since the alteration and improvement in the chapel, and from the efforts so successfully made in the autumn of 1857 for opening a week-day evening school for poor children of both sexes, our evening services have been better attended. The classes have been well sustained. In addition to these efforts commenced in 1857 to improve our place of worship, a large and commodious room, about 42 feet by 11 feet, has just been finished, which was recovered from space unoccupied in the chapel. Independently of the practical purposes to which such a room may be applied, as, for instance, lectures, mission purposes and tea-meetings, there is the pleasure of looking on this part of the old building, now painted and fitted-up with gas-lights, &c. The floor was completely decayed, and the walls in a very wretched condition. Our labours therefore thus far have not been in vain. We continue to have the good wishes of many beyond our own denomination for the little good we may be enabled to do for our poorer brethren."

The report of the Committee concludes: "In reading these reports, we trust, brethren, that we have all had sympathy with the efforts either of ministers or people. The report from Reading is perhaps our brightest, as shewing us a new church gaining both stability and numbers under the zealous pastorate of the Rev. H. E. Howse. The course of lectures supported by your Society appears there to have answered the end proposed. Mr. Howse's clear statistical report has fully placed before you the condition of his little church. Perhaps Poole, with its minister's persevering efforts, has done most in struggling against difficulties. We would hope that *none* of our churches have taken any retrograde step. But, brethren, though we may hope to see growth in purity, in every Christian virtue, in our own breast (and, animating thought! our hope shall not be disappointed), and in this growth the health of every Christian fold consists, it is not always so when we work on other mortals. Even the holy Jesus, when first his life of hallowed self-devotion was passed, had but his 120 followers gathered in the 'upper chamber

at Jerusalem.' He *knew* that thus it would be. But he was never faint-hearted, never discouraged. True, in answer to his prayer, 'Father, glorify thy name,' the heavenly Voice proclaimed, 'I have both glorified it and I will glorify it again;' but the encouraging promise was not for him alone. No, Christian brethren, it is for us, for all his followers. We believe, firmly believe, that our cause is his cause, is God's glory on earth; and if, while we strive to be fellow-workers with Christ, our spirits sink under trial and discouragement, we prove we want the filial trust which animated the early disciples and made them heroes in their season of sore persecution. Friends, if we were to give our thoughts *more* to zealous effort,—if we were ever asking ourselves what more can we do for the promotion of pure religious truth, and if we were to think less of wearing the victor's crown of success, we should at least manifest that we better understand our position as dependent beings. Jesus felt, and in the all-supporting faith he urged his onward way, that the truth for which he toiled and suffered and died, was in higher hands than his. And his servant Paul could say, I know in whom I have believed, and that He is able to keep that which I have committed unto Him until *that* day. And among ourselves, say, is it not those that *work* for truth and righteousness, who cling to hope and faith and hold them fast? May this spirit prevail in our churches! May each and all do *what* we can, *all* we can; and though we may be content to wait till a glorious eternity dawns upon us before we reap our reward, still we believe that our earthly churches shall then be blest in us, their children, and that while we pray, 'Thy kingdom come,' we shall be permitted to see the spread of gospel truth upon earth!"

The report was adopted, on a resolution moved by Edward Dixon, Esq., seconded by Mr. Berry.

A cordial vote of thanks to Rev. Pantan Ham for his eloquent discourse was moved by Mr. Watson, seconded by Mr. R. Smith.

The Rev. E. Kell moved, and the Rev. M. Rountree seconded, "That this meeting, regarding the missionary spirit as pre-eminently the spirit of the gospel of Christ, desires to record its undiminished devotion to the great object for which the Southern Unitarian Fund Society was instituted—the diffusion of our pure and holy religion,—warmly sympathizes in the growing interest felt in the missionary movement among our religious body, especially in connection with the Lancashire and Cheshire Provincial Assembly, and

pledges itself in its own district to support the cause at Reading, and wherever a suitable offering for public worship may present itself."

Mr. Dixon moved, and Mr. H. Blessy seconded, "That this meeting records its continued opposition to the principle which would tax *one* portion of the Christian church for the support of *another*, and rejoices in the regularly increasing majority in the House of Commons in favour of the abolition of church-rates."

In proposing the other resolutions, which were of a routine character, and in the remainder of the proceedings of the day, the Revds. M. Davidson and T. Foster, and Messrs. P. Brannon, Hamilton and T. Bond, also took part. Between the services about eighty members and friends of the Society dined together at the Victoria Rooms,—Edward Dixon, Esq., of Upton House, in the chair; and the afternoon was spent in listening to various animating addresses from the ministers and friends assembled. Tea was hospitably provided by the members of the Southampton congregation. Before partaking of it, the company dispersed for half-an-hour to promenade in the delightful grounds of the Victoria Rooms, commanding a view across the broad waters of the river Tyne, on a site near which, it is said, Dr. Watts composed his beautiful hymn,

"There is a land of pure delight,"

the varied images of which are strongly recalled by this locality.

"There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides,
This heavenly land from ours.
Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews old Canaan stood,
And Jordan rolled between."

E. KELL.

NEWCASTLE-ON-TYNE.

The fifth anniversary of the opening of the Church of the Divine Unity, with its school buildings, New Bridge Street, was celebrated April 22, 24, 25. On Friday morning, April 22, the religious services were conducted by the Rev. Henry Ierson, M.A., minister of Little Carter-Lane chapel, St. Paul's, London. The discourse was an admirable and impressive delineation of the moral perfection to be aimed at in the Christian character and life. It was listened to with deepest attention by a delighted auditory. On Sunday, April 24th, morning and evening, Mr. Ierson again conducted the entire services, and seldom have more satisfaction and instruc-

tion been experienced in religious worship than by the numerous audiences happily gathered on these occasions. Worship, its nature, purposes and aims, its true characteristics and spirit,—Christian principle and duty, their obligations and blessedness,—were most faithfully portrayed and enforced. They could not but find earnest response in heart and mind.

Monday afternoon, April 25th, a social meeting of the members and friends of the congregation was held in the school buildings and church. Objects of interest and instruction were exhibited in great abundance and variety on the walls and tables in the larger school-room, while tea and coffee refreshments were served by the ladies in the girls' school. Friendly conversation and descriptive information filled up very pleasantly the hours devoted to them in the earlier part of the evening by a very numerous company, which, notwithstanding the wet and boisterous nature of the weather, had congregated to enjoy the social pleasures of the occasion. At half-past seven the company adjourned to the church, when the assembly was presided over by its pastor, the Rev. George Harris. Instrumental music and choral song diversified address and sentiment. The Chairman gave out a hymn of thanksgiving, in which the whole audience joined. After brief observations in introducing the sentiments of "Prosperity to the Congregation," and "The hallowed memories of the Founders of the Congregation in 1662," the anthem, "Hear my Prayer," was sweetly sung by Miss Kaye and Miss Pringle, and "If with all your hearts" was given by Mr. Prescott. Dr. Greenhow proposed, "Hearty welcome to our friend and brother, the Rev. H. Ierson," in very appropriate and earnest words and thanks. "How beautiful are the feet" was sung before Mr. Harris repeated Dr. Greenhow's resolution, adding his own warmest wishes and prayers for the onward success and happiness of Mr. Ierson. The hearty plaudits of the assembly greeted their visitor and preacher. Mr. Ierson offered his thanks in a reply full of thoughtful suggestion, earnest appeals to Christian principle, zeal and perseverance in the work of diffusing the truth and freedom of the gospel. After "Comfort ye my people" had been sung, Mr. Harris read the following resolution which had been prepared for the meeting: "Honour to whom honour is justly due:—the patriarchal friend in whose character and labours are mercifully and providentially blended the present and the past; it is a pleasing duty to reverence the hoary head which is crowned with righteousness, and

to rise up in honour before the face of the old, whom nearly a century of years has blessed in the peacefulness of age, and the gratitude and affection of old and young—the Rev. William Turner." Mr. Clephan spoke to the sentiment in an excellent address, full of interesting facts and reminiscences of the venerable and aged friend whom he and all delighted to honour. At its conclusion and the protracted approbation of the meeting, it became Mr. Harris's painful duty to announce the unexpected tidings which had reached him since that resolution, which they had so warmly adopted, had been penned, that the good old man who lived in their hearts, and would ever live in their memories, had been called to some of the many mansions of the house of the Father. On the very morning of the very day he would himself have chosen, the anniversary of the resurrection, whilst they themselves were chanting, "Death, where is thy sting? Grave, where is thy victory?" his pure and gentle spirit winged its way to the bosom of its God! It was a blessed transition. What more holy prayer could he utter for them, for himself, than, May mine, may ours, be the death of the righteous! may our last end be like his! Amen. Profound silence, deepest emotion, followed this announcement. The organ sounded forth a few pathetic and solemn notes, at the conclusion of which Mr. Harris rose and said he should best meet the thoughts and feelings of all, by closing the meeting in prayer and by benediction. The assembly shortly after dispersed.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The half-yearly meeting took place at Bolton on April 28th, a day that will be long remembered in the neighbourhood for the cold, tempestuous wind which blew unintermittingly for forty-eight hours. Nothing could be more unfavourable as respected the weather for the attendance from distant parts of the district. There were also other circumstances, connected with the general election, with Easter week, and with the ravages of death, which lessened the numbers from the out-lying places. Five ministers only were present; and several congregations, such as Bury, Rochdale, Monton, Cockey Moor and Hindley, were entirely unrepresented. The religious services commenced at a quarter past two o'clock. Rev. James Bayley officiated in the introductory portion, *vice* the Rev. John Wright, who was detained at home by a funeral. The Rev. Abraham Lunn, of Chorley, preached a carefully-prepared discourse, rich in thought, from Ps. cxxxix, 7,

on the Omnipresence of God. The discourse opened with a statement of the Unity of God. The preacher, after glancing at the various systems of Theism, observed, "My consciousness rejects the numerical unit of Deism equally with the Tritheism of Christendom or the Polytheism of India. I seek a higher unity than this, wider in its range, more holy in its influence, intensifying all power, harmonising all truth, blending all beauty, limited nowhere, present everywhere." The preacher next spoke of the universality of the Deity. After picturing the worship of the Indian, the Hindoo, and the Mussulman, he described "the Christian who with more enlightened sympathies, with a broader path for his pilgrimage to the holy city, hears God's voice in the roar of ocean, in the gentle sigh of the evening breeze, in the peaceful chime of the sabbath bell; he sees his image reflected in the face of every loving child, in the life of every devout human being." The omnipresence of God was argued from the manifestation of wisdom: "In the laws which govern the mental and material worlds, wisdom is everywhere discernable. In every law of nature wisdom is clearly manifested, and every manifestation of wisdom argues the presence of the Infinite." The omnipresence of God was inferred from the manifestations of beauty: "Wherever there is beauty, there is God. In the freshness of spring, in the golden glow of summer, in the rich providence of autumn and in the withering tempests of winter, the inexhaustible beauty of the creative Spirit is testified." Belief in the omnipresence of God, the preacher affirmed, was a source of positive good to man: "If we acknowledge the presence of the Deity, we are not only deterred from committing sin, but are actuated to good. When we consider that a Spirit of good is ever present, noting with an infallible mind our evil thoughts as well as actions, bringing against us every advantage we have not profited by, weighing what we might be in one scale, and what we are in the other,—when we realize this idea, does it not incite us to a more rigid performance of our duty, to wrestle with trials, to eschew ease and indulgence, that we may receive the reward of those worthy of being called the children of God?" Reference was then made to the prevailing scepticism on this subject: "There are those living by God's bounty who ask for proofs of the omnipresence we attribute to Him. While pitying the narrowness of mind that cannot comprehend this glorious belief, the preacher would have none afraid to investigate it; we must not take for granted all the doctrines that are handed down to

us for our signature without reading and studying their substance. To one who believes in a God, a Creator, a supreme Holiness, not only his presence where all harmony and holiness are, but his identity with them are evident. God is over all, and through all, and in all his works. The beautiful and grand, the holy and pure, have no existence apart from God. He comprehends all wisdom. He is all wisdom, all virtue, beauty, power; and all that man has of these he has from God, as rays from the sun, and add to instead of diminishing his glory."

Tea was provided in the school-room beneath the chapel, where upwards of 160 assembled. The Rev. F. Baker presided at the subsequent meeting, when a variety of sentiments connected with the objects of the Association brought forward a number of speakers to amplify and respond to them, and eloquently did many of them contend for civil and religious liberty, or plead for faithfulness to our religious convictions, for education, and for the cause of Sunday-school instruction. Among lay gentlemen who addressed the meeting were Messrs. C. J. Darbishire, R. Heywood, J. S. Staton and J. Barrow; and among the ministers, Rev J. Bayley, A. Lunn and M. C. Frankland. Several pieces and duets were finely sung by the chapel choir during the evening. The Secretary announced at the close of the proceedings that the autumn meeting of the Association would be held at Park Lane, on Thursday, the 6th of October, when the Rev. P. W. Clayden, of Rochdale, would be invited to preach.

F. B.

OUR APPROACHING ANNIVERSARIES IN LONDON.

A few words about the approaching meetings of our Unitarian friends in the metropolis may not be uninteresting. There is, we are happy to learn, the prospect of a large attendance throughout the Whitsun week. Among the ministers from the country whose attendance is expected, we may name Rev. John Kenrick, Rev. Samuel Bache, Rev. J. Gordon, Rev. J. L. Short, Rev. Thos. Hincks, Rev. Edward Talbot, Rev. Edmund Kell. It is hoped that Rev. S. A. Steinthal will return from the mission he is now making to the Unitarians of Transylvania in time to report its results. Two Transylvanian students, recently from Berlin, Mr. Ferentz and Mr. Buzogani, Professors-elect of Mathematics and History at Clausenburg, are at present in England, and have been urgently pressed by the Committee of the Association to prolong their stay in the metropolis and

attend the anniversary meeting. The proceedings of the week will begin with a General Committee meeting, to be held on the afternoon of Monday, June 13, at three o'clock, at which it is hoped that the Deputies and Local Treasurers from the provinces will attend. At this meeting explanations will be given of past and future proceedings.—On Tuesday, June 14, we suppose our friends the General Baptists will hold their usual meetings at Worship-Street chapel.—On Wednesday, June 15, it is hoped that a large congregation will assemble in the new Unitarian church at Hackney, where the religious service will begin at twelve o'clock. There are facilities in reaching Hackney from the various stations between Fenchurch Street on the one hand and Hampstead Road on the other, the trains passing each way every quarter of an hour. There are also conveyances to Hackney every quarter of an hour from the Royal Exchange. The sermon will be preached by Rev. Thomas Hincks, of Leeds. The Committee of the Association announce interesting and important topics for consideration at the business meeting. At the Collation, Mr. Alderman Lawrence will preside. It will be well if the Manor Rooms prove sufficiently large for the meeting. We hope the stewards will issue no more tickets than there is room for the guests. Our friends will do well to secure their tickets at once.—On the following morning, the friends of the Sunday-School Association will meet to breakfast at Radley's Hotel. The presidency of Mr. Martineau at this meeting will be widely attractive. It is, we believe, the desire of the managers of the Society that the proceedings shall take as practical a character as possible, and shall be directed to three principal topics—1, a better school literature; 2, the Sunday-school but a younger branch of the church; 3, better school accommodation.—In the evening, at the same place, the London District Unitarian Society will hold its anniversary meeting, under the presidency of Mr. James Yates. They will have to report a systematic distribution of tracts and a very successful course of doctrinal week-evening lectures at Islington, which have been followed by a series of Sunday-evening lectures by Rev. Henry Ierson, which have received very marked attention. We hope the several speakers at these meetings, while freely suggesting improved plans of action, will abstain from the dismal and dreary wailings of which we have had far too much, and of which, if we may judge from many communications that have reached us, our friends are heartily tired. Without indulging in ex-

travagant or romantic anticipations, there is surely ground for congratulation in the healthy and hopeful state of several of our metropolitan religious societies. The revival or the steady growth of our societies at Portland Street, Hampstead, Brixton, Kentish Town, Hackney, &c., and the valuable accessions which have accrued to the Unitarian pulpit of the metropolis in Mr. Panten Ham, Mr. Martineau and Mr. Tayler, are surely bright features in our ecclesiastical state.

In the following week, beginning Monday, June 20th, the College examination will take place. We respectfully submit that it is the duty of the Trustees resident in the metropolis to attend some portions at least of these important and often deeply interesting proceedings. If, as we suppose, the Address will be delivered by Rev. John Kenrick, it ought to attract more visitors than the University Hall can conveniently accommodate. The Trustees' meeting will, we believe, be followed by a dinner at the Freemasons' Tavern, at which the presence of ladies is solicited. The sterling sense and genial warmth of Mr. Mark Philips, the appointed Chairman, will we hope diffuse himself through the whole proceedings of the day. The two hours before this dinner on Thursday, June 23, will be devoted by the friends of University Hall to the annual meeting.

There will also be in the course of the week a meeting of the friends of the late Rev. Charles Wellbeloved, to receive the report of the Committee to whom they entrusted the Portrait, of which an engraving is in progress. In our next No. we hope to have, however briefly we may be compelled to do it, to report that the several meetings have realized the interest and success which our friends generally anticipate from them.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The managers of this Society, so catholic and liberal in its constitution, so narrow and sectarian in some of the details of its management, still continue to use it as an instrument of "orthodox" propagandism. But they are surely beginning to perceive that they are playing a losing game. They continue to practise that which they have not the courage to defend. But the position taken by the Unitarian supporters of the institution is so unassailable, that the Committee will be prudent if henceforth they make their proceedings accord with the Society's recognized principles. Not till then, they may be assured, will they be free from an annual and humiliating exposure. The

constituency of the Society is happily not confined to men with whom a zeal for "orthodox" doctrine is sufficient cover for tortuous irregularities of conduct; it numbers amongst its supporters liberal politicians and thoughtful, moderate men of many differing creeds, who, however they may value their individual opinions, wish and intend to be fair and just. The complaint made last year of the sale and use of books by the Society which contain offensive attacks on the opinions of Roman Catholics and Unitarians, was reiterated this year and with visible effect. With moderation, but still with force, which was felt to be anything but complimentary and agreeable to the managers of the Society, Mr. Mark Philips, seconded by Mr. J. C. Lawrence and Mr. Preston, remonstrated against the continuance of this wrongdoing. They pointed out offensive passages; they shewed how they did violence to the plain Rules of the Society; they proved that the books were in the Catalogue circulated by the Society, and that the copies from which the objectionable passages were read had within a few days been purchased from the Society's depository. It was fortunate that the chair was filled by one who knew what his duty was and how to fulfil it, Lord John Russell. He called on the Secretary to plead to the indictment brought against the Committee. That official tried to wriggle out of his inconvenient position by a general allegation that the Society continued to act as from the beginning it had acted. This brought on, from the speakers whom we have named above, a well-argued and conclusive statement of facts. The unhappy Secretary was obliged to make a special defence, viz., that the Society did not *publish* the works objected to; it only put them into the Supplementary Catalogue which it circulated for the convenience of persons wanting copies of them. The announcement of the books and the sale of them at the depository possibly may not constitute, in strict law, the act of publication, though in what respect it materially falls short of it we cannot perceive. Attempts were made, by calls of "time," to put aside the discussion which was so damaging to the Committee, but enough had been said to produce the intended effect. Very cautiously, but still clearly enough shewing his own view of the case, the noble Chairman summed up the matter in these words:

"Upon this question you will permit me to address to you a few words, rather by way of advice as to what should be the future course of the Society, than as endeavouring to dictate what should be your

vote upon this question. The Rule which has been referred to says:—'The lessons for reading shall consist of extracts from the Holy Scriptures. No catechism or peculiar religious tenet shall be taught in the schools, but every child shall be enjoined to attend regularly the place of worship to which its parents belong.' Now it is argued that the sale of these books by the Society is an infringement of that Rule. I cannot say that I think, construing the Rule strictly, you can say that the sale of these books comes exactly within the Rule; but, on the other hand, I think it is of the utmost importance that no suspicion should arise whatever that we are infringing or evading that great fundamental Rule of the Society. Therefore, I would advise the Committee, that unless they can shew that these books are not subject to the objection which has been made, that they should not have any, even indirect sanction from the Committee. The words are:—'Supplementary catalogue. The following and other books will be obtained from the publishers, and supplied at the depository, for the convenience of persons wanting copies of the same.' Then there is the retail price, and there is the reduced price. I cannot say but what the insertion of this in a book which is called 'The Fifty-third Report of the British and Foreign School Society' does indirectly give sanction to these books, as books which are recommended by the Society. Now, if these books were left out of the catalogues, it is always in the power of persons who wish to have them to procure them. That they should not be used in schools, if they contain anything against the religious doctrines of Roman Catholics or Unitarians is, I think, perfectly clear; because, if they were employed, you would then militate against the Rule to which I have referred. Although I could not say that this was an infringement of the 4th Rule, I hope, for the sake of avoiding suspicion, the Committee will withdraw the books from the catalogue. I should like to hear whether there would be any objection to that course."

The promise was given that the suggestions as to the books objected to should have the patient attention of the Committee, and Mr. Philips and his friends acquiesced and withdrew the resolution they had proposed. We need not add that, knowing as they do by past experience the necessity of vigilance, there will be on the part of the Unitarian supporters of the Society a watchful eye to see that the promise is honestly fulfilled. Our Unitarian friends would feel sufficiently rewarded for the

performance of an unpleasing duty, by its probable result in bringing the practice of an excellent institution into harmony with its constitution.

GREAT MEETING, HINCKLEY.

On Easter Tuesday, a large and interesting tea-meeting was held in connection with this congregation. Its object was to establish a Dorcas Society. Addresses were delivered by the Revds. W. Newton, and T. Hunter, of Coventry. Music and simple amusements filled up the rest of the evening. The Corn Exchange was kindly and freely lent for the occasion by its proprietor, who is a Roman Catholic.

THE LATE REV. WILLIAM TURNER.

We are informed that at a meeting of the Committee of Manchester New College, London, held in the Cross-Street Chapel Rooms, Manchester, on Thursday, May 19, 1859,—the Rev. Wm. Gaskell, M.A., in the chair,—a resolution was passed in the following terms:

“That the Committee desire to put on record the deep and grateful sense which they entertain of the important services rendered to the College by the late venerated Rev. Wm. Turner, more especially in the office of Visitor, which he held for upwards of fifty years, and also to express their sympathy with Mrs. Robberds, and his other relatives, in the mingled feelings of satisfaction and regret which must be

theirs at the conclusion of a life so fully crowned, not only with days, but also with usefulness and honour.”

We may also take this opportunity of calling attention to a short but elegant and striking tribute paid to the memory of this good man by Rev. William Gaskell, in a sermon preached at Upper Brook-Street chapel on the 1st of May.

MINISTERIAL REMOVALS.

The Rev. J. K. Montgomery has announced to the Unitarian congregation at Huddersfield his intention of seeking another pastoral charge. His indefatigable exertions in raising contributions to the fund by which the beautiful Unitarian church was built in Huddersfield will, we hope, never be forgotten by those who are now enjoying the advantages which have resulted.

The Rev. S. F. Macdonald, of Chester, also proposes retiring from his charge in that city in the month of September. We hope that both of these gentlemen may at once find spheres suitable to their talents and energy.

We are informed by a correspondent that Rev. W. H. Channing has accepted a congregational charge at Boston in his native country. His withdrawal from his labours in England will occasion a void not easily filled. He will certainly carry with him to America the respectful and affectionate regards of English Unitarians.

MARRIAGES.

April 27, at Bay's-Hill chapel, Cheltenham, by Rev. John Gow, W. T. NICHOLAS, Esq., of Cheltenham, to MARY ANNE, daughter of the late William SEARCH, Esq., of Cirencester.

May 1, at Northgate-End chapel, Halifax, by Rev. R. L. Carpenter, B.A., Mr. JOB WILSON to Miss ELIZA COUNDELY, late of Kidderminster.

May 10, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. ELI WARD, of Turton, to Miss ANNE BARNES, of Belmont, near Bolton.

May 12, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. DANIEL KAY to MARY ANN, eldest daughter of Mr. James FLITCROFT.

May 12, the first anniversary of the opening, at the Unitarian chapel, Swinton, by Rev. Thomas Elford Poynting, of Monton, Mr. JOHN EVANS to Miss ELIZABETH

WOODFIN, both of Swinton. This being the first marriage at the new chapel, the couple were presented with a handsome family Bible and copies of Martineau's Hymns for the Christian Church and Home.

May 12, at Bradpole church, near Bridport, R. H. ROE, Esq., R.N., of Peel Lodge, Gosport, second son of Captain Roe, R.N., to SELINA, seventh daughter of T. C. HOUNSELL, Esq., of Wykes Court, Bridport.

May 19, at Churchgate-Street Unitarian chapel, Bury St. Edmund's, by Rev. Joseph A. Newell, Mr. ROBERT BREWSTER to MARIA MORTLOCK, both of the same place.

May 21, at the New meeting-house, Birmingham, by Rev. Samuel Bache, Mr. GEORGE PERRY to RACHEL, eldest daughter of Mr. J. R. CHIRM, both of Birmingham.

OBITUARY.

MR. RICHARD ANDREWS.

The Rev. E. Kell has just published a "Tribute" to the memory of this gentleman, attached to which is a brief Memoir. We transfer an extract or two to our pages :

"Alderman Richard Andrews was born at Bishop Sutton, near Alresford, Hants, Dec. 18, 1798. His father was a working wheelwright of Bramdean, in the same county. He never received other education than, from about five to eight or nine years of age, at a dame's school at 2*d.* a-week. He was afterwards, by his maternal uncle, taken to work as a farm boy at 3*d.* a-day. From the age of twelve to fourteen he laboured as an under sawyer at Itchenstoke, walking daily to and from his work ten miles. Desiring to become a smith, and evincing great capability for the occupation, he was taken as an apprentice by Mr. Beaumont, a great stage-coachmaker, employing 100 hands. This was the commencement of his eminent success in life. His great application and ability soon rendered him the cleverest artisan in the establishment.

"At the close of his apprenticeship, declining the offer of his master to remain with him at a guinea a-week, he resolved to try his fortune at Southampton, and entered it, having only half-a-crown in the world. He found employment in the coach manufactory of Mr. Jones, at 24*s.*, afterwards two guineas a-week; and in the course of seven years had saved enough out of his wages to start, in 1832, as a master coachmaker. His industry and superior talents brought him abundant business, and by the year 1841 he had built the large manufactory in the High Street, and was sending out carriages to many and distant parts of the world. In 1842—the year in which he sent a pony carriage to the Anti-Corn-Law League Bazaar—he earned more than £22,000. He was marked through all his career as a patriotic and public-spirited man, was early a member of the Corporation, and successively filled the offices of Sheriff of Southampton in 1841, and Mayor in the years 1849-50 and 1851, when he was also appointed a Magistrate. He was again elected Mayor in 1856, but resigned the office to contest the representation of Southampton, in which, after a severe struggle, he was defeated, though he obtained, as one of three competitors, the very respectable proportion of 726 votes. His hospitality during his

Mayoralties was munificent, and was often of signal advantage in promoting the commercial interests of the borough. His last severe illness,—an affection of the heart,—lasted five months, and terminated fatally on March 28th."

April 16, at Widcombe, in the Isle of Wight, aged 85, ELIZABETH, widow of the late Rev. WM. HUGHES, formerly Unitarian minister (1784—1797) at Sidmouth.

The pilgrimage of this venerable lady had ever lain along the "still sequestered vale of life," affording no incidents of importance, except to those connected with her by the ties of kindred and of friendship. Yet her course was one to which the Christian wayfarer must look with reverent emulation. From childhood to the grave she had pursued it steadily, guided by an undeviating sense of duty, and followed in every circumstance by the respect and love of all who knew her. Her character was singularly upright, truthful and unselfish, benevolent and forgiving. She fulfilled in every act the law of love as taught by our holy Saviour. Active and energetic while capable of exertion, patient and easily pleased when infirmities increased, affectionate and sympathizing to all, she was most endearing to every one within her sphere. In her own family, a gentle spirit pervaded all her dealings, and as old age crept on, the cares and perplexities which in younger days had agitated her maternal bosom, all subsided into a serenity of demeanour, a peace of mind, which it was sweet and sanctifying to witness. "I have done my best, I feel that," she said, in reviewing some of the trials of days gone by, and said it with an humble confidence that the Judge of all would approve her service. On April 16th, after an illness of some weeks, she passed away from earth in her sleep, with holy calm upon her venerable features, leaving to her survivors none but blessed memories, and the confident belief that one so pure and blameless is gone to an inheritance in heaven.

April 17, in her 90th year, Miss DAWSON, eldest surviving sister of C. H. Dawson, Esq., of Royds Hall, Bradford, Yorkshire.

April 19, at the house of his father, Amherst Road, Hackney, aged 20, SEPTIMIUS, son of Mr. Hector BAXTER.